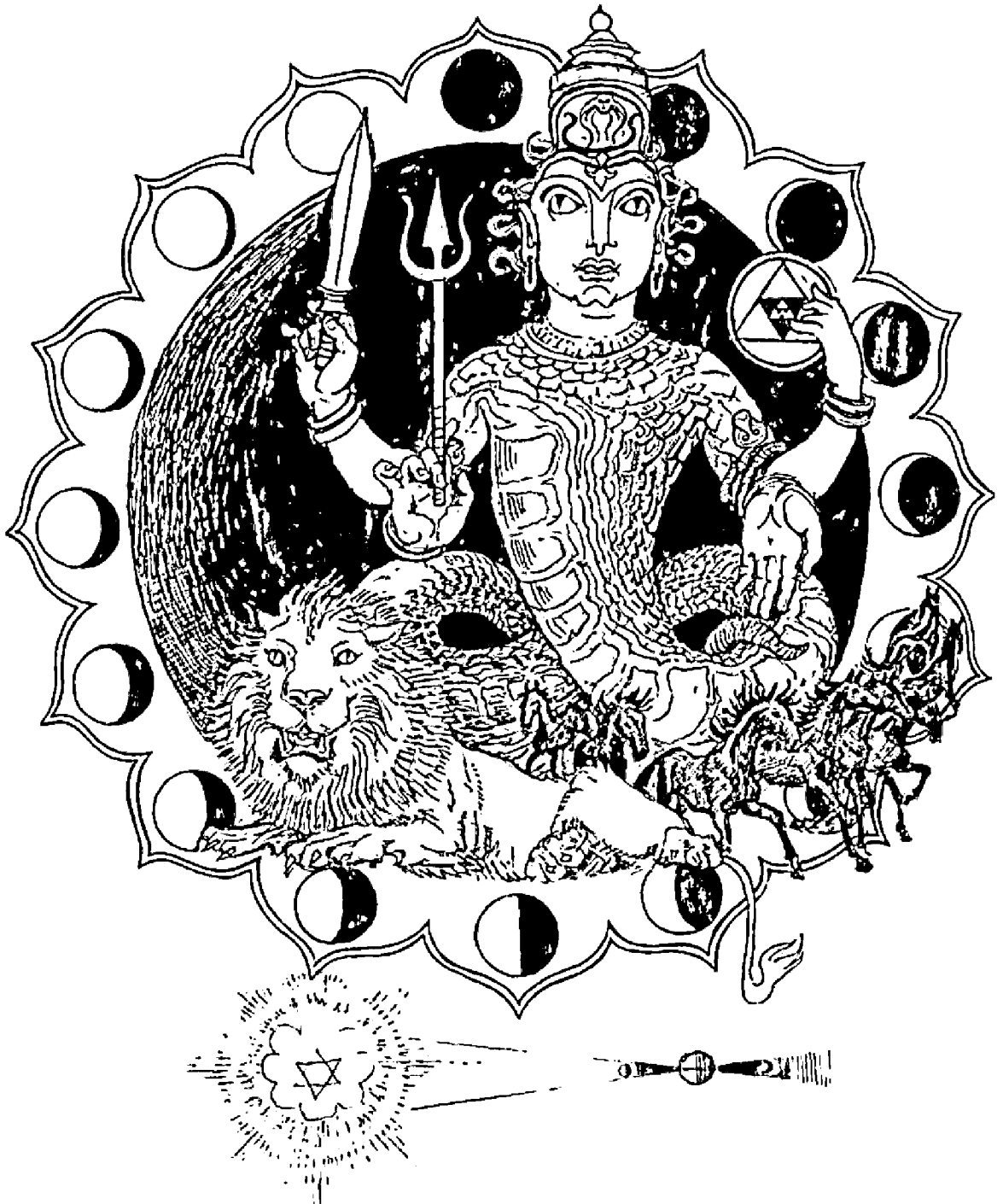


THE YOGA OF THE PLANETS

RĀHU, THE NORTH NODE
ANDREW FOSS, PhD



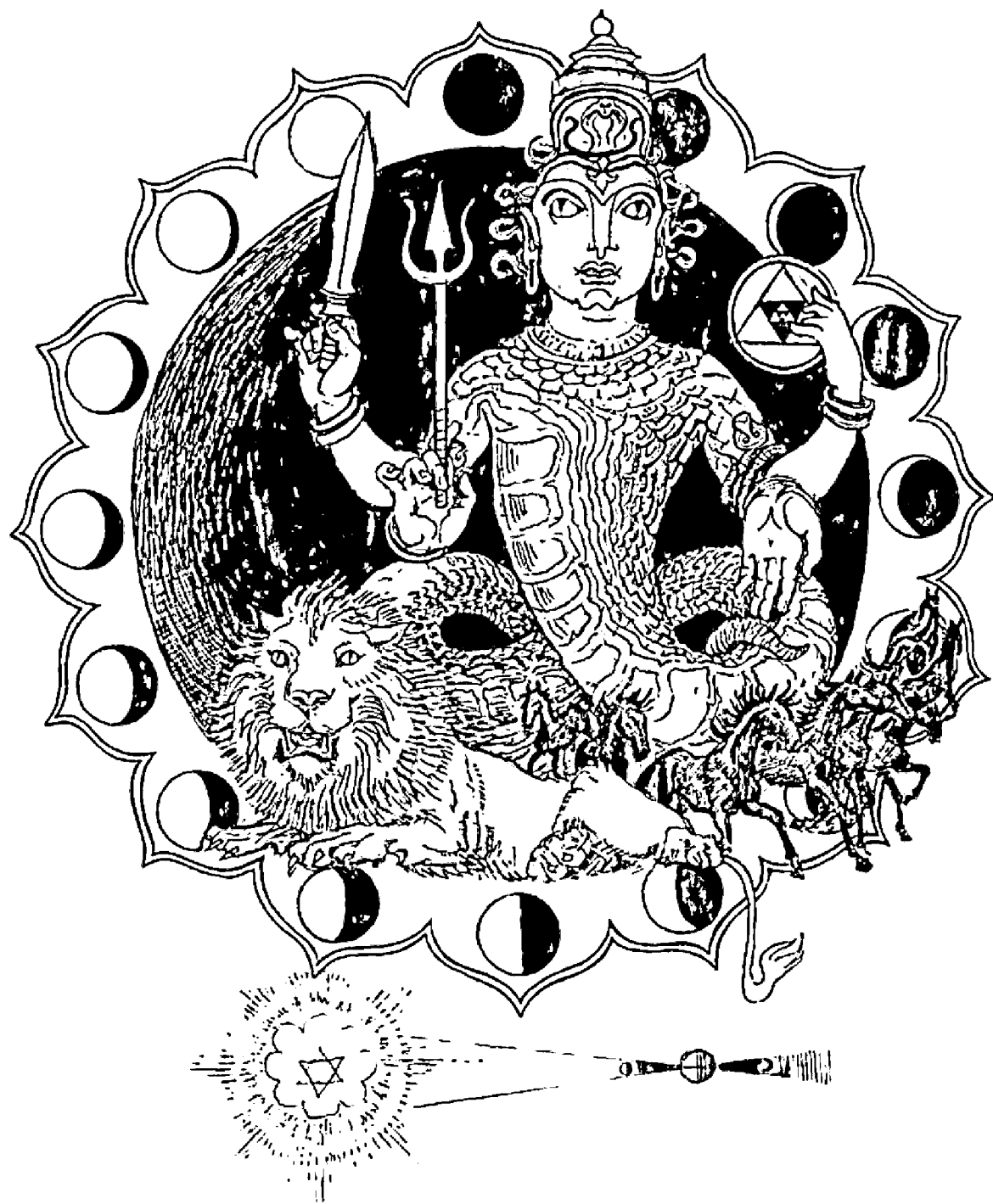


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HOW THIS BOOK WILL HELP YOU

This book has many uses. In itself, it is a meditation. There is no need to know anything about Vedic Astrology to enjoy and benefit. There are insights into astrology but the main focus is enlightening the consciousness and providing a rebalancing of the energies represented by the planets. This will happen automatically as one reads the mantras and their commentaries.

There are 108 mantras for each planet used in Vedic Astrology. Each mantra is a descriptive name converted to a salutation and used for meditation or chanting. For example 'om śāntāya namaḥ' means 'salutations to the peaceful one' and is based on the name śānta (shaanta) which means peaceful. Reciting the mantra develops understanding for the quality embodied in the name and can help mental clarity and spiritual development. In the translation, the first mantra of each planet is fully translated. After that, just the names are translated leaving 'Salutations to' understood.

The Vedic planets are normally listed in the order of the days of the week. They are the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn plus the two eclipse points. These are the Lunar nodes called Rāhu (the North node) and Ketu (the South node). The Vedic 'planets' are often referred to as 'Grahas', the Sanskrit word which means 'graspers', as they appear to guide and control our experiences.

For the first time, these mantras are listed with translation and commentary. Even if you only read the commentaries, you will get some of the benefit. If the planet is weak or afflicted in your life, then this acts as a remedy. If it is already strong, this helps to enliven its full value.

A common way of using these mantras is to recite the set of 108 for the planet one chooses¹. For example, one could recite the mantras of the Sun on Sunday mornings. The next chapter, *Find your Personal Mantras*, will explain how to go beyond this and find out which of the mantras will especially enliven your personal chart.

The mantras of the more malefic planets, such as Mars, Saturn, Rāhu and Ketu, naturally contain some names, which describe the more challenging side of the Graha. These help us to understand certain behaviours and this can be remedial. For these names, it may be better to contemplate the deeper meanings rather than simply repeating them. For example, Rāhu is said to be cruel. This association with cruelty arises out of fear. Fear is deeply seated in survival issues.

Contemplating the mantra may help one get in touch with the source of the problem, so it can be alleviated. Loving an injured heart can be the basis of real change. This applies to our self or another. I do not recommend using the more challenging names as regular practice

mantras and I certainly do not recommend you ask another person to do them even if they come up when you do the calculations described in the next chapter. On the other hand, I have found listening to the sets of 108 names has been beneficial for my clients.

If chanting one or a set of mantras, I suggest you start with

om gaṁ gaṇapataye namaḥ

to invoke the pure state of mind and end with

om śāntiḥ śāntiḥ śāntiḥ

meaning ‘Om peace, peace, peace’.

For convenience, I am publishing the mantras of the nine planets of Vedic Astrology in nine separate eBooks. Put together, the length was too great but I am combining them all in the printed version. To find the eBook for another planet, visit YogaOfThePlanets.com. There you can also find information on the audio of the recitation of the mantras. I have on occasion given these to clients to listen to when that planet was afflicted in their chart with very positive results.

FIND YOUR PERSONAL MANTRAS

A great secret being released with this book is how to find the best mantras for you from the list of 108. This secret has been closely kept by a few Indian Astrologers and I am indebted to my teacher, Pandit Sanjay Rath, for enlightening me about this.

It is very simple. The reason why there are 108 mantras for the planets as well as such lists for the deities is because the zodiac is naturally divided into 108 segments. 108 is said to be the number of Shree, the Goddess of prosperity. Astrologically, it is our whole world. For example, the name of a new born child is often given based on the Moon's place in these divisions.

It is not only the Moon that is important. The Sun is very important and all the other planets of Vedic Astrology can be key. It all depends on our chart. Whatever the chart, doing the mantra for the position of a planet can be very beneficial. It will resonate with us and thus has extra energy.

There are a number of approaches for finding a powerful mantra for you or for a client, student or friend. The first I describe requires no astrology and the others are connected to the actual positions of the planets. For those with an interest in Vedic Astrology, this can become quite detailed as we drill down on the relationship between different planets. Therefore, a chapter on advanced applications is to be found in the printed version of the book. Here we give the easy astrological applications.

However you arrive at a mantra, please pay attention to the caveat mentioned in the previous section.

Method One, the Random Number

Picking a random number may sound an unlikely idea but it is something that many prognostic systems employ, including the Vedic Astrology method of answering questions. This technique often gives clear insights. If you are calm and quietly focused, then nature talks to you and one way of facilitating this is picking a number. There are really two situations, finding a number for oneself and finding one for another. For example, if you are a Yoga teacher whose student wants a mantra or someone sharing with a friend.

Suppose you want a random number for yourself and do not want to imagine a number out of 108. You can get three single digit numbers by picking numbers you see. One way is to open a book and take the final digit of the page number and do this three times. For example, suppose you open a book at random three times and get pages 21, 143 and 79. Pick the final digits which would be 1, 3 and 9. Write down these digits to form a number 139 and adjust

to the desired range by subtracting 108. In this example, $139 - 108 = 31$. Of course, you can come up with many alternate ways of getting a number.

My astrological software Shri Jyoti Star₂ gives a random number. In the Data Entry screen, click 'Enter Number'. If you are asked about 'Replacing the current chart...' click Yes or No. In the next screen, make sure the Range is set to 108 and you will see a random number is given to you.

If there is another person involved, one can ask them for a number. This often works. What we want is a number between 1 and 108. If the person gives us a number larger than 108, we can keep subtracting 108 until we get a number in the desired range. For example, if they say 250, then subtracting 108 twice (216) gives 34. However, we may feel that the person is interpreting our answer to mean a single digit number only or perhaps knows the system we are using too well and may be biased towards certain numbers. Then we can ask for three single digit numbers as in the method described just above but we can write them down in reverse order. This is just a suggestion, in reality we can use any scheme that we like.

A separate app for this book is planned, which will do both random number and astrological calculations (information will be posted on YogaOfThePlanets.com).

Method Two, Using the Astrological Chart

The following is how to find the number for your natal Moon (or any planet). First, find out the sidereal position from any software, for example Shri Jyoti Star. In the current version 7, it will also give you the mantra number next to the planet glyphs in charts. The planned app for this book will also give the number (see YogaOfThePlanets.com) but it is easy to do it by hand if one has the planet position. Examples are given below.

In the table following, look up the planet position and find the number. Note, the table is at the end of this section and it is quite narrow to facilitate reading on narrow screens. If you still cannot see the whole width of the table, rotate your device to Landscape or pinch in until you can see the whole table.

For example, suppose the planet is at Virgo 5 degrees. 5° is between $3^{\circ}20'$ and $6^{\circ}40'$ so look in the second column of numbers under $6^{\circ}40'$ in the row for Virgo. You will find the number 47. Then look in the book for the mantra numbered 47. In the main text, the number is given at the start of the commentary, after the mantra. In the lists at the end, the mantra follows the number. For the Moon, the mantra for 47 is 'om muktidāya namaḥ'.

This is the simplest application of the rule where the number is counted from the start of the zodiac. This can be called 'God's view' as the beginning of the zodiac is the beginning of the chart from the point of view of the Creator. Thus, it is very powerful. However, there are other views. There is the count from the Moon, which gives the social or personal view.

There is the count from the Sun, which is like the view from our soul. Another important count is from the Ascendant, which relates to the body and health. Reciting the mantra we get from this count may help our health but if we feel sick we should always consult a medical professional.

We can make a count from any of the planets as the starting point. In Jyotisha (Vedic Astrology) there are systems of planetary cycles (periods), especially the famous Vimshottari Dashā system. All Vedic Astrology software like Shri Jyoti Star give these cycles too. Even some Western Astrology software or online software give them. For example, you might be running a Venus Moon cycle and subcycle. That means you are in the major cycle of Venus and the minor cycle of the Moon (called a Bhukti). In this example, one can count from Venus to the Moon and use the mantra from the Moon list.

For example, let us find the mantra for the Moon from the perspective of the Sun. Let us suppose the Sun is at 8°10' Leo and the Moon is at 4°30' Sagittarius. First find the number for the Sun from the table as we did above, which is 39, and then the number for the Moon from the table which is 74, as 4°30' is greater than 3°20' and less than 6°40'. Now subtract 39 from 74 and add 1, which gives you 36. Then find mantra 36 in the mantra list for the Moon. We add 1 because if both planets have the same number, the answer has to be 1, there is no mantra for zero. If the subtraction gives a negative value, just add 108 to the result.

Now you know how to find key mantras for your chart in general and for your Dashā cycles. I recommend you start with 'God's view' as this can be considered the most important.

(The table is on the next page)

Degrees up to

Sign	3 ⁰	6 ⁰	10 ⁰	13 ⁰	16 ⁰	20 ⁰	23 ⁰	26 ⁰	30 ⁰
	20'	40'		20'	40'		20'	40'	
Aries	1	2	3	4	5	6	7	8	9
Taurus	10	11	12	13	14	15	16	17	18
Gemini	19	20	21	22	23	24	25	26	27
Cancer	28	29	30	31	32	33	34	35	36
Leo	37	38	39	40	41	42	43	44	45
Virgo	46	47	48	49	50	51	52	53	54
Libra	55	56	57	58	59	60	61	62	63
Scorpio	64	65	66	67	68	69	70	71	72
Sagittarius	73	74	75	76	77	78	79	80	81
Capricorn	82	83	84	85	86	87	88	89	90
Aquarius	91	92	93	94	95	96	97	98	99
Pisces	100	101	102	103	104	105	106	107	108

THE ASTROLOGICAL HOUSES

In various places in this book you will find reference to houses or places from some important personal marker such as the Ascendant or the Moon. The simplest and traditional way of understanding this is in terms of the 12 signs of the zodiac, Aries, Taurus, etc. If the Moon is in Taurus, then Taurus is the first house or place from the Moon. Gemini is the second. Aries is the twelfth, etc. One only has to count round by signs. The Ascendant is in the sign rising on the Eastern horizon at the time of birth.

THE JOURNEY

On March 3rd, 1995, I entered the sacred and tranquil valley surrounding the small village of Kollur. I had fostered a desire to visit here for eight years since a friend told me about it. I did not know why I felt this connection but when I was finally able to travel to India I set my heart on reaching that place. It seemed very special and I must have feared going straight there in case my energy was unprepared. I chose to go first to Tamil Nadu on the opposite coast and to the great temple of Rāmeshvaram.

Rāmeshvaram is on the spit of land opposite Sri Lanka. This is the place Shrī Rāma worshipped Lord Shiva before launching his campaign to recover his wife Sītā from the demon king. To cross the ocean, his army of monkeys and bears built a bridge or causeway across the ocean. This was many thousands of years ago but, amazingly, the remains of a causeway to Sri Lanka are still visible in satellite photos. According to temple records, Shrī Rāma's bridge was passable being completely above the sea until destroyed by a cyclone in 1480 AD.

From Rāmeshvaram, I visited the great temple of Mīnakshī and thence to the very tip of India, Kanyakumari. This place has remarkable temples especially that of the Virgin Goddess. I rose and went at 3:30 am and was almost alone in witnessing the bathing of the Goddess in milk. It was the Full Moon day. A little later I did homage to the shrine for the Navagraha and received a distinct blessing. Prior to that I had done some study of Jyotisha but had received no authority from any Guru or other source to study and practice. This was a most unexpected Grace.

From Kanyakumari, I travelled up the Kerala coast visiting Ashrams and temples until I came to Kollur. It was a great moment, though for no obvious reason at all. Kollur is home to the famous temple of Devī Mookāmbikā, the Goddess of the mouth. It is said she grants blessings related to the voice and the arts. Most evenings, artists from all over India come to perform before her. They sing, dance and play instruments.

At the time I knew nothing about this temple. I did not know that astrologers from all over South India come here to pray and do penance for Vāk Siddhi, the power that whatever one says proves true. After all, people expect an astrologer to have this power. While, in rare cases, it is possible that a person is born with this, generally it only arises after long and sincere spiritual practice. This is why Vedic Astrology, Jyotisha, is primarily a spiritual discipline and one should seek a guru or gurus to guide one's spiritual and intellectual development.

The essence of success in an earthly endeavour is the Grace of the Goddess and for each aspirant there is some form that appeals to him or her and which can grant success.

There are rules for finding this form but ultimately it is very personal. I should make it clear that talk of gods and goddesses does not conflict with the monotheistic view because the Vedic view is that the One takes whatever form we desire or can be approached as purely formless if that is our path.

The worship of the Goddess in India is, at its peak, related to the Shrī Vidyā and the Shrī Chakra. The great sage and teacher Adi Shankarāchārya installed a Shrī Chakra under the deity in the Mookāmbikā temple. After some time in Kollur, I came to know that he also installed a Shrī Chakra at the top of the highest mountain nearby where the root shrine of the Goddess is to be found. Part of the pilgrimage is to walk to the top of this mountain. It is about 12 miles or one can take the bus part of the way and walk the last 3-4 hours. I had many extraordinary experiences on this mountain as well as in the temple, which I will write about elsewhere.

While I was staying at the temple, somehow I conceived of this book. It seemed to me that the sets of 108 names of the Grahas (planets) were important and used by astrologers but I could find no trace of a translation or commentary. So I started making notes. When I could not understand a word, I discussed it with my friend UmaShankar Jois who is one of the distinguished priests at the temple. He studied Jyotisha with a great Guru though he passed away before my friend's studies were complete. UmaShankar is a great expert in the remedial measures and he felt I had some knowledge on the analysis of charts so we spent a lot of time discussing Jyotisha together.

I stayed at Kollur for more than 40 days, as is the custom, and then went for Shivarātri in Varanasi. This is the greatest festival for Lord Shiva and Varanasi is considered the city of Shiva, and is one of the most profound places to celebrate it. As I was about to leave Kollur, I went to the temple to take Her leave to go. The priests put me at the front during the Arti (ritual waving of lights before the shrine), which is the peak of the evening worship. Then I got on the bus to go to Bangalore where I could catch a train for the North.

As it happened, the conductor of this bus was part of a ring of thieves who stole the luggage of innocents like me. I arrived in Bangalore without anything, all my notes were gone. Still I managed to continue my journey and reached Varanasi, the great city of Shiva, at 4 am on Shivarātri. I washed and went straight to the temple having no luggage to concern me. Standing in the queue I noticed that I was the only male wearing traditional clothing. There was a guard on the door and they often turn 'tourists' away. He looked me over for a while and then enthusiastically said 'om namaḥ śivāya' and waived me in.

The next year, I returned to Kollur with another notebook. I started by writing down all that I remembered and naturally found that my understanding had improved over the year and quickly was ahead of my previous work. When I left Kollur after another 40+ days I had just

a few names which I could not decipher. I visited Prof. Ramachandra Rao in Bangalore who was one of the two people that I found who had published the lists of the names. We had an interesting discussion. He was a very great scholar. Unfortunately, he has now passed away. Travelling through India I met many good scholars who kindly gave me their opinions so the meanings became clear. Since then, from time to time I wrote my small commentary. It reflects many stages in my own spiritual life. I hope you enjoy it.

In 2007, I visited a small house a few miles north of the great Konark temple. This temple, though now partially ruined, was perhaps India's greatest temple to the Sun god. It is built like a giant chariot. Some of the carvings are now in the British Museum including the large carvings of the nine Grahas (planets). The Konark temple stands near the beach in the North Eastern part of India's V shape so is one of the first places to see the rays of the rising Sun. Konark is some 20 miles north of Puri where the great Jagannātha temple of Lord Krishna is to be found administered by the Shankarāchārya of the East. He is charged with maintaining the *Rig Veda*, accepted as humanity's oldest recorded wisdom text.

About 500 years ago, the great spiritual teacher Chaitanya Mahāprabhu resided here and the lineages derived from him are still very widespread today, such as ISKCON. He had five 'sakhas' or friends, as they were called, one of which was Swāmi Achyutānanda. The Swāmi was initiated by the great teacher at an early age and went on to become the King's astrologer, a noted author of over 200 books and an enlightened sage. He also founded 13 schools in the region. These taught various sciences and several were dedicated to Jyotisha. When he was leaving his body, he promised to remain in a 'shunya' form. Shunya means the void and it is a term he explained in great depth in one of his books. It does not refer to mere nothingness but to a profound state of Being.

He kept his promise and even today you can go and consult him. That is where I was going. There is a small shrine and next to it are the quarters of a pandit who keeps and interprets a set of copper plates (tamra poti). These plates only contain some drawings like the shape of a lotus, but when you enter there with a question in your mind, the answer appears written in ancient Odia (the local language 500 years ago) and the pandit reads them for you. If you look, you can actually see the writing appear. I went there with several friends, all of whom were students of Pandit Sanjay Rath who is the last remaining person carrying the knowledge of the Jyotisha schools founded by the Swāmi. In effect, we had joined his lineage. The answers we got were remarkably pertinent and insightful. We were all given mantras. I later talked to a colleague who has taken over 40 people there and he said no one had ever been given a mantra.

The Swāmi told me to finish my book. I noticed that when I did the mantra, I would work more on this text. I hope he forgives me for the long time spent in fulfilling his instruction

but perhaps I or the time was not ripe before now. This year (2015) marks the 20th year since I started and only this year did I make the important discovery about the Vimshottari Dashā which is published in this book. In the derivation of the Vimshottari Dashā cycles or periods, the great significance of 20 years is revealed.

The name of the Sun temple is from Kona + Arka. Arka is a name of the Sun and Kona means trine. In Jyotisha, this indicates the Dharma Trikoṇa, the sustainer of life, which I have written about in many places in this book and is so important in the interpretation of the Vimshottari Dashā.

NOTES ON PRONOUNCIATION FROM THE TRANSLITERATION

In the transliteration, there are marks called diacriticals that aid correct pronunciation.

In Sanskrit there are long and short syllables. The long ones are to be sounded for twice as long as the short ones, even longer is OK. Vowels with a line over them like 'ā' and double vowels like 'ai' are all long. 'ḥ' (h with a dot under it) is pronounced like 'ah', that is with aspiration. It is often pronounced as 'ahah' but this is not recommended for mantras as it effectively adds another syllable and the syllable count of a mantra is important. 'ś' with an acute accent is like 'sh'. For example, 'śukrah' is pronounced 'shukrah'.

Consonants or sibilants with a dot under them like ṭ or ṣ are retroflex. For example, ṭ is pronounced as the 't' in Tom. You curl your tongue back and strike your palate. 't' on the other hand is a dental sound. 'th' is 't' with some aspiration as are all the other syllables that have an 'h' like 'bh', 'dh' and 'gh'. You just blow a little when saying the consonant.

The 'ṛ' such as in 'bṛhat' is a vowel in Sanskrit pronounced like the 'ry' in jewelry. 'c' is pronounced as 'ch', as in 'change'. In the commentary, I usually use 'ch'. If 'ch' appears in the transliteration, then it is like 'chh', which is 'ch' with some extra aspiration.

Please visit a Sanskrit learning web site or teacher for more detailed advice. One good site is learnsanskrit.org.

The Devanagari (Sanskrit) support on a PC is excellent but may not be so perfect on mobile devices. Older Kindle devices and other eReaders may not show it at all. One can always check against the transliteration, which should be correct.

Please note that the first time part of a mantra is mentioned in the following text, it is italicized. Sanskrit terms in the commentaries are often transliterated but not always according to the more rigorous scheme. Sometimes the more usual form is followed using the standard English alphabet.

HYMN IN HONOUR OF THE PLANETS

ॐ गं गणपतये नमः

om gaṁ gaṇapataye namaḥ

ब्रह्मा मुरारिस्त्रिपुरान्तकारी भानुः शशी भूमिसुतो बुधश्च।
गुरुश्च शुक्रः शनिराहुकेतवः सर्वे ग्रहाः शान्तिं करा भवन्तु॥

brahmā murāristripurāntakārī bhānuḥ śaśī

bhūmisuto budhaśca |

guruśca śukraḥ śanirāhuketavaḥ sarve grahāḥ

śānti karā bhavantu ||

Brahmā (the Creator), Murāri (Vishnu, the Sustainer), Tripurāntakarin (Siva, the slayer of the demon Tripurāsura), Bhānu (the Sun), Shashin (the Moon), Bhūmisuta (Mars, the son of the Earth), Budha (Mercury), Guru (Jupiter), Shukra (Venus), Shani (Saturn), Rāhu and Ketu, may all these Grahas be peaceful.

RĀHU, THE NORTH NODE

ॐ राहवे नमः

om rāhave namaḥ

1. Salutations to the one who hides the Sun.

Rāhu and *Ketu* are the eclipse points, where the orbit of the Moon crosses the path of the Sun. Everything about them is rooted in humanity's experience of these great phenomena. Awe and fear. Shock and surprise. This is the glory of the nodes of the Moon.

Hu hides *Ra*, the creative vibration. *Ra* is the giver, the one who bestows life. *Hu* is to eat but also to offer or present to the sacrificial fire, *Ra*. The life force is offered back to *Agni*, the fire of consciousness. This is how it appears hidden but is in fact deepening. This is why Jupiter's planetary cycle (*Dashā*) follows *Rāhu*'s.

The mirage-chasing of *Rāhu*, where we seem to forget who we really are, truly serves as a sacrificial offering of our individual creativity. This is first magnified in *Rāhu*'s period, as the fire glows when ghee is offered into it. Then it appears to dissolve as it merges with the universal creativity or the essence of truth and becomes Jupiter's divine wisdom. This is a great blessing rooted in *Rāhu*'s energy.

As we proceed through the mantras or names of *Rāhu*, we will see that some have obviously uplifting meanings while others appear quite dark. Like the name *Rāhu* itself, there are two sides of the same coin. *Rāhu* plays devil's advocate but is also a critical component of creation and spiritual awakening. That is why fear, *Rāhu*'s most obvious signification, is a paper tiger. It is there to divert us from the path but it has no power to do so unless we take it at its face value.

When we come across a darker meaning, let us try to fathom its revelatory side. For example, *Rāhu* can be like a storm but storms blow away much that needs to go and after it passes, the air is fresh.

ॐ सैहिकेयाय नमः

om saimhikeyāya namaḥ

2. The son of *Simhikā*.

Simhikā was a demonness. Rāhu is born from the semen of a great Brāhmin saint and the womb of a demon. Thus, he is both divine and demonic in his action.

Simhī means a lioness. The lion symbolizes rulership, which is the power that controls life and death. The Sanskrit word for lion or Leo is Simha. It is derived from the word Himsa, injury and violence, by a reversal that gives it the power to protect its pride (family and people).

The Goddess Durgā rides on a lion and is worshipped to control the negative effects of Rāhu. Leo is said to be where the Moon was placed when Rāhu was born making this his birth sign (Rāhu 68). In India, your birth sign or Janma Rāshi is the zodiacal sign in which the Moon is placed at birth. Similarly, the Janma Nakshatra is the star group in which the Moon was placed at birth.

The Janma Nakshatra can determine the name one is given, at least the first syllable, and is mentioned whenever one performs any special rites. One's day-to-day destiny is based on this amongst other things. For example, certain stars counted from one's birth star are considered auspicious while others are difficult. In Jyotisha, this theory is known as Tāra Bala or the strength due to the stars. This is discussed in depth in the Chapter on *Secrets of the Vimshottari Dashā* in the printed version of this book.

Leo is the place of the king. Rāhu is the great manipulator and represents the leading politicians like the cabinet of the king. Rāhu rules over brilliant strategies, scheming and all the abuses of power. Leo is also fourth (the house of the mother) from Taurus where Rāhu is at a high point as the accumulator and manipulator of wealth. Like all the Grahas, Rāhu has a sign in which its archetype shines brightest termed the place of exaltation. For many scholars, this is Taurus. Others say that it is powerful in Taurus but gives its peak effect for most worldly affairs in Gemini. Taurus is the place of wealth, while Gemini is the place of academic debate. Rāhu loves debates as he always has a counter argument.

The other two angles or Kendras from Taurus and Leo are the signs Scorpio and Aquarius which are the signs owned by Ketu and Rāhu respectively. These four are the fixed signs and all are intimately associated with the nodes and their powers. In the ancient text, the *Jaimini Upadesha Sūtras*, the fixed signs are shown to behave in a reverse way from the other signs in certain circumstances, just as the nodes are retrograde in their motion. For example, Taurus is an even sign but acts like an odd sign in matters of Dharma.

ॐ विधुन्तुदाय नमः

om vidhuntutudāya namaḥ

3. The agitator of the mind or Moon.

Rāhu never lets you settle. Whatever he touches gets stirred up and transformed. This is mentioned right at the beginning of the names and is one of the primary qualities of Rāhu.

Rāhu rules over troubles and irritating insects like mosquitoes. In the previous name, we saw that Rāhu can be controlled by Durgā, the Mother Goddess. When I was in Hong Kong, there was an area with a serious malaria problem. They were not spraying due to insufficient funds. However, a campaign to improve cleanliness and hygiene including removing standing water virtually eliminated the incidence of the disease. These are the kind of things every mother knows and pays attention to. Similarly, social agitations cannot flourish if the government cares well for its people. In our global society, those living in poverty and war zones should not be forgotten. Social welfare is a natural maternal function.

Society and motherhood are indicated by the Moon. It is a fundamental rule of Jyotisha that the Moon is the one who can fight Rāhu. Rāhu can block Mars, which represents the military and police. Governments with a terrorism problem should think about this carefully.

Mantras like this that seem negative need a special approach. Please see Rāhu 1 and read the chapter on *How this Book will Help You*.

ॐ सुरशत्रवे नमः

om suraśatrave namaḥ

4. The enemy (*Shatru*) of the gods (*Sura*), the drinkers of the nectar.

The story goes that the gods were seeking the nectar of immortality. This had to be obtained by churning the ocean (of consciousness) but they could not accomplish this alone. So they made a deceitful alliance with the demons, promising to share the nectar. Neither party had any intention of sharing but they postponed the fight until the nectar emerged. Together, they used the king of the serpents, Vasuki, as a churning rope. The demons grabbed the head thinking it was more prestigious without considering the poisonous fumes they would have to bear. This is a lesson on egotism. The gods took the tail and they started to churn using the great mountain Meru. In Sanskrit, the story is called the Samudra Manthana, literally the churning of the ocean.

There are many details to this highly symbolic story but eventually the great divine sage Dhanvantari appeared holding the jar of nectar. The fight started and in fear of losing it, the gods appealed to Lord Vishnu for help. Vishnu became Mohinī, the most entrancing female form, which confused even Shiva. The demons lost all sense of their own well-being

and handed over the nectar to Her to distribute. She had them all line up, the gods first, and started to give the nectar to the gods.

The other demons were waiting at the end of the line but one sneaked in between the Sun and the Moon and received a few drops of the nectar. The luminaries saw the deception and alerted Vishnu who immediately severed the head of the demon. The other demons watched this and yet remained deluded – so great was their fascination with Mohinī's form that they could not take in the obvious nature of the treachery. The demon whose head was severed became Rāhu (the head) and Ketu (the body) and both were rendered immortal by the touch of the nectar. In revenge, they continue endlessly to eclipse the Sun and the Moon.

This story has many deep meanings. One inference is that Rāhu represents the head or the egoistic tendencies. Ketu is headless and therefore represents mistakes as well as surrender and spirituality. We will see more as we proceed through the names.

ॐ तमसे नमः

om tamase namaḥ

5. Dark.

As a mere point in the sky he cannot be seen. He is of the nature of *Tamas* – dullness, laziness, carelessness and inertia. Like Saturn (see Saturn 80), Rāhu contributes an influence of Tamas to whatever it is associated with in the chart. One important example is when Rāhu is close to the Sun. The Sun represents our deepest sense of self and it is a luminous Sāttvic Graha. Sattva is purity, cleanness and wakefulness. Those with Rāhu conjoined the Sun may have issues with their father or feel or sense that some shadow has invaded their soul. This can cause a focus on pursuing detox programs, therapies, and meditation.

This is good, but the resolution has to be within consciousness. The true Self is beyond light and darkness and is only known when these seeming opposites are integrated. Rāhu is a great amplifier so it breaks our boundaries, our identifications as an ego, and can give us unbounded awareness. This combination is found in the birth charts of many great saints. Something that can cause self-doubt and even deep seated fears, can also be a profound blessing especially if Jupiter is strong and well-placed. Then the combination is surely divine. Other placements of Jupiter combined with the joining of Sun and Rāhu can motivate someone into politics. There is an urge to prove one's worth and if well placed and supported, this can lead to great achievements. Many famous politicians have this combination.

Rāhu causes fear and the usual response to fear is to try to control oneself and one's environment. This tends to make things worse. The remedy is to relax inside of the fear. If

we feel turbulence, it is best to maintain the intention of relaxing inside of it. Allow it to flow through us, like a breaking fever. Gradually we can succeed.

ॐ फणिने नमः

om phaṇine namaḥ

6. A hooded serpent (*Phaṇin*).

Here is the first clue to the relationship of Rāhu and Ketu to the subtle nervous system. Ketu is the tail of the serpent and is thus related to the base of the spine, while Rāhu is the hooded head that is like the top of the spine and the brain. This is the principal pathway of the Kuṇḍalinī energy, the subtle power which resides at the base and can rise up to grant unified consciousness.

Here we have a very important point. The Sun represents truth and pure consciousness while Rāhu and Ketu rule over the spiritual experiences. This includes all the experiences of the Chakras and various states of consciousness, everything other than pure Being itself. Pure Being is not an experience, it is just Being itself. The position and movement in transit of the nodes, trigger these experiences. Thus they rise and fade but can leave a lasting impression. For truth, Being has to be enough.

ॐ गार्ग्यायनाय नमः

om gārgyāyanāya namaḥ

7. Belonging to the clan or followers of *Gārgi*.

The learned pandits that I consulted in India could not explain this name. Here I present a number of ideas and literal interpretations of the meaning followed by a possible correction to the text.

Gārgyāyana literally means the movement of Gārgi (or *Gārgya*), the path or teaching of Gārgi or taking Gārgi as one's refuge. Gārgi was an astronomer and an astrologer. In ancient times, the two were separate sections of the same science. Newton, Kepler and other astronomers were astrologers. Astronomy was driven by the need to calculate the planetary positions to predict the seasons and mundane events. It could also refer to Gārgī who was an enlightened sage who cognized several of the Rig Vedic hymns. She, like Gārgi, was a descendent of the ancient seer Garga, who wrote a great astronomical and astrological treatise, the *Garga Samhita*. His followers and descendants could be called Gārgyas. The Vishnu

Purāṇa tells us that sage Garga gave the name to Shrī Krishna. It also explains that Krishna's appearance was foretold by the old sage Gārgya who the translator identifies with Garga. Thus, this name shows that Rāhu can represent scientists, philosophers and Jyotishis.

Garga can mean a bull which makes us think of Taurus. This is a very strong place for Rāhu (Rāhu 2) so, like a bull, its transit through there shakes the world. It activates many chaotic elements in many arenas. Rāhu is seen as a source of terror because his placement and movement stirs up our world, causing fear. In Leo he can cause the people to revolt against the establishment. He is powerful in Gemini and Taurus and can become violent in Aries if incited due to the association with Mars, Aries' ruler. The present phase of turmoil in the Middle East started when Rāhu entered Gemini on the last day of July 2000. The 'Second Intifada' started in September.

Krittikā, which lies principally in Taurus, is the Nakshatra of fire and electricity. After Rāhu entered this in February 2003, we saw the worst blackouts and forest fires in living memory. All of North East USA, London and much of Italy lost power. In fact, hardly a place on the planet was completely unaffected by power cuts. Entering watery Pisces in April 2005 he stirred up the ocean and that was a terrible year for hurricanes including Hurricane Katrina. In short, Rāhu moves striking precisely those things indicated by the sign and Nakshatra he has entered. This can be a blessing because it reveals areas of weakness or neglect and initiates change.

Rāhu stirs up the rigidities that can be a block to individual and social growth. In the extreme case, this can be expressed through revolutions or even terrorism. As the Moon controls Rāhu, having leaders with pure hearts and clear minds can stop the violence. Social disturbances will only stop through a softening of the consciousness due to acts of kindness, generosity and cooperation.

It is possible that this name may be a corruption of Gargarāyana. Gargari is a churn, Gargara is churning or a whirlpool or eddy. Ayana is movement, hence the name means the churning motion or the movement of a whirlpool. This is exactly how Rāhu is.

ॐ सुरारये नमः

om surāraye namaḥ

8. The enemy (*Ari*) of the gods (*Sura*).

Divinity, religion and thus the 'gods' are indicated by Sagittarius, the ninth sign, or the ninth house of the Vedic chart. Sagittarius' enemies (*Ari*) are seen in the sixth house from it, which is Taurus, the exaltation sign of Rāhu just referred to (see Rāhu 2 and 7). If we say, as

many scholars believe, that Gemini is the exaltation of Rāhu (see Rāhu 2), this is also the Bād-haka or blocking place for Sagittarius. The blocking place and its associated planets are the natural enemies as they tend to oppose what that sign, here Sagittarius, represents. Here, the word enemy need not suggest something negative. Different signs represent different points of view and they all contribute to our world. This is the standard translation taken in Jyotisha. However, Ari can also mean faithful or attached. This shows how Rāhu can play the villain or the hero as he wishes.

ॐ नीलजीमूतसंकाशाय नमः

om nīlajīmūtasamkāśāya namaḥ

9. Like (*Samkāsha*) a blue or dark cloud (*Nīla Jīmūta*).

In English, we speak of being ‘under a dark cloud’ so it is an intuitive concept. Rāhu can represent scandal, which puts our reputation under a cloud. It also throws a dark cloud over clarity of thought. During the cycles of Rāhu, one has difficulty seeing clearly. This is a consequence of the Tāmasic effect but Rāhu is worse for this than Saturn. Seeing clearly is a function of Sattva as we saw under Jupiter.

On the other hand, Rāhu can give us visions. With the right combinations, these can be divine. He can also show us things that come with the dark cloud like collective disasters as well as ghosts, aliens, indeed anything that is strange and unknown. The greatest cloud to consciousness is fear. It can shut us down if we let it and Rāhu is the principal indicator of what we fear.

ॐ चतुर्भुजाय नमः

om caturbhuajāya namaḥ

10. Four-armed (*Chatur-Bhuja*).

The next three names, Rāhu 11-13, explain what he has in his hands.

ॐ खड्गखेटकधारिणे नमः

om khaṅgakheṭakadhāriṇe namaḥ

11. Carrying (*Dhārin*) a sword and a shield.

Khaṅga is a sword and *Kheṭaka* is a shield. The sword cuts through the web of sins and ignorance. It cuts off the head (ego). Rāhu can promote egotism often followed by humiliation. The higher one's head rises, the easier it is for him to get a clean stroke in. If we try to fight back, we face his shield.

ॐ वरदायकहस्तकाय नमः

om varadāyakahastakāya namaḥ

12. One hand (*Hastaka*) is signalling his readiness to give boons (*Varadāyaka*).

Rāhu has one hand free to bless and reward those following the path of goodness and truth. When we are gifted with his presence, we should try to honour him and pray for grace. He is ready to bless us if we are sufficiently humble and respectful. This mantra could be especially helpful because it activates that aspect of his.

His presence is indicated by fear shaking our hearts. I am reminded of the story of a friend who was reaching the top of Kodachadri, a holy mountain in India. As he came over the rise, he was faced with a king cobra reared up. The Cobra stood as tall as him. Cobras are closely akin to Rāhu. He put his hands together in respectful salute, the cobra looked at him for a few moments and then left. On that mountain, the power of the Goddess prevents conflicts between animals and devotees. When we feel fear, belligerence is not the answer, humbleness and respect is best. Fear indicates the energy of Rāhu and Rāhu has a hand up to bless us if we are fit for it.

ॐ शूलायुधाय नमः

om śūlāyudhāya namaḥ

13. Unconquerable (*Ayudha*) fighting with a spear (*Shūla*).

This is in the fourth hand. Shūla also means sharp pains. He can cause the kind of distress that seems unbearable. This name shows that he holds a spear. He is actively stabbing those who do not surrender at his feet. Whether the pain comes from an ailment, a scandal or any kind of humiliation, it offers a chance to find true humbleness.

ॐ मेघवर्णीय नमः

om meghavarṇāya namaḥ

14. The colour (*Varṇa*) of a thunder cloud (*Megha*).

Rāhu, especially if associated with Mercury, can give one an interest in extreme weather events. In some cases, a person may even have the ability to control the weather.

ॐ कृष्णध्वजपताकवते नमः

om kṛṣṇadhvajapatākavate namaḥ

15. His emblem (*Patākavan*) is a black flag (*Kṛṣṇa Dhvaja*).

Black flags are associated with pirates and terrorists. Historically, they warned of cholera onboard a vessel.

It is said that 'every cloud has a silver lining'. *Kṛṣṇadhvaja* hints at a very elevated state of consciousness. The two nodes, Rāhu and Ketu are related to the two highest Chakras above even the Crown Chakra. Just as Shrī Krishna was born at midnight on a waning Moon, so from darkness, truth can shine forth.

ॐ दक्षिणाशामुखरथाय नमः

om dakṣiṇāśāmukharathāya namaḥ

16. His chariot (*Ratha*) faces (*Mukha*) the Southern quarter (*Dakṣiṇāśā*).

South is said to be the direction of Yama, the god of death. In Vedic architecture (*Vastu*), Rāhu rules over the South West. This is not considered a favourable direction for a front door. ^{4 Highlighters} I once stayed in such a house and many misfortunes fell upon the inhabitants. Of course, there may have been other problems with it. Not everyone with their door facing in that direction suffers like that. Still if one has such a door and one is suffering, some Vastu remedial measures may be advised. The Southern direction, though not specifically ruled by Rāhu, is faced by him and is also less suitable for a front door. Some people will never choose a South facing front door, but Vastu permits it as long as it is in a very specific part of the wall. I once mentioned to Dr B.V. Raman, the great astrologer, the idea that one should not have one's door facing South. He pointed out his family home faced South and all was well, generally.

It is very rare that temples face South but certain forms of the divinity do face that direction. Dakṣiṇāmurti, Shiva as the great teacher, faces South. That is why there is a tradition of sitting facing North in the afternoon meditation to face Him. Ramana Mahārishi

explained that Dakṣiṇāmurti meant ‘Dakṣiṇā Amurti’ or one who is capable but without form. This is the nature of Shiva. When he comes to destroy ignorance, then he can appear frightful like Rāhu. If Rāhu is associated with feminine energy, for example, by being conjoined with the Moon or Venus, it can indicate Mother Durgā, a fierce looking form of the Goddess. She is said to be the most compassionate, only not to our ego.

ॐ तीक्ष्णदंष्ट्रकरालकाय नमः

om tīkṣṇadamṣṭrākārālakāya namaḥ

17. Having a gaping mouth (*Karālaka*) with terrible teeth (*Tīkṣṇa Damṣṭrā*).

This is all part of the terrifying aspect. Not only is he like the head of the cobra with poisonous fangs but also the terror of the teeth is clearly seen or felt. This is most strongly experienced when a planet is applying to Rāhu. Since Rāhu is naturally in retrograde motion, and the others, apart from Ketu, are usually direct, then it often occurs that when a planet is in the same sign as Rāhu, they are both moving towards each other. At some point they meet and then start to separate. Suppose the other planet is the ruling planet of your Vedic chart. As the meeting approaches, one usually feels anxious, whatever the reason one imagines for it. Immediately after they meet, one starts to feel easier. Facing those teeth is one of the more difficult astrological situations.

If one is born with such a situation, then one may have to struggle with some addictive tendencies. This can be a way of hiding from the fear but there is a space beyond the fear. The strong influence of Rāhu or Ketu can give one special gifts such as deep insight and profound empathy with others and the collective consciousness. One lives with an open door to the realms beyond the obvious, the places where scary things live, perhaps ghosts, ghouls, extra-terrestrials, lizards and wizards as well as the divine realms, the prophets, the gods and the sages who are not limited by the ordinary boundaries of the world. It is Rāhu and Ketu's strange and paranormal qualities that make them so fascinating. Most popular movies have a major influence of these Grahas. Life would be very dull without them.

Rāhu is associated with the Varāha Avatāra of Lord Vishnu. This is the divine boar who lifted up the earth when it had sunk beneath the waters. When our life is sinking under the onslaught of Rāhu's terribleness, then one remedy is a mantra of Varāha. Being a boar, He has terrible teeth so this name points to Him.

It is interesting to consider the ten great incarnations of Lord Vishnu so we can see the extraordinary genius of the ancient sages who gave us these stories. Vishnu is the power that sustains so, in Vedic Astrology, He is associated with the benefic planets and houses which

sustain our fortune.

The incarnations have a natural sequence of appearance: Matsya, the fish, Kurma, the turtle, Varāha, the boar, Narasimha, the man-lion, Vāmana, the dwarf, Parashurāma, the vengeful Brāhmin, Budha or Balarāma, the apostle of peace, and Rāma and Krshna, who were both kings. In this, you can see the evolution of animal life on this planet in a nutshell. First a fish, then an amphibian, then a mammal followed by something that was part animal part human and then a sequence of humans. And we thought we only discovered this evolutionary sequence quite recently!

Another level of understanding comes from the assignment of planets to these: Ketu, Saturn, Rāhu, Mars, Jupiter, Venus, Mercury, the Sun and the Moon respectively. The first three are the dire malefics, who cause our animal nature. Then there is Mars, which can be very human but if backed into a corner or overcome with anger or greed, quite like an animal. The other planets represent various sides of our human personality. No one is purely one Graha but one may be more exaggerated in a chart.

ॐ शूर्पाकारासनस्थाय नमः

om śūrpākārāsanasthāya namaḥ

18. Seated (*Asanastha*) on the figure (*Akāra*) of a winnowing basket (*Shūrpa*).

A winnowing basket is used to separate the chaff from the grain. The mix is tossed in the air and the grain falls down while the lighter chaff may blow away. This action (*Kara*) of winnowing signifies Rāhu's role. The planetary cycle (*Dashā*) of Rāhu, which lasts for 18 years, is like a continuous winnowing. One cries for a break but it is hardly possible. Still, at the end, comes the *Dashā* of Jupiter. All the good that the winnowing has done to us shines forth.

In the Vedic chart, Rāhu signifies industrial machines. With Venus, it can represent powerful and charismatic devices. This was the driving combination in the Vedic chart of Steve Jobs.

ॐ गोमेधाभरणप्रियाय नमः

om gomedhābharaṇapriyāya namaḥ

19. Fond of ornaments (*Bharaṇa*) of the *Gomedha* gem.

Here it tells us which gem propitiates Rāhu. The *Priya* at the end indicates that wearing this gem will please him and thus should only benefit the user. Treat this gem with great

respect!

Gomedha is generally considered to be golden beryl or hessonite garnet. The best colour is a beautiful gold, likened to the colour of cow's (Go) urine. *Medhā* means high intelligence. Rāhu's influence on the rising sign can give this.

ॐ माषप्रियाय नमः

om māṣapriyāya namaḥ

20. Fond (*Priya*) of *Māsha* (beans).

Māsha is commonly known as black gram. This tells us the kind of food to be offered or used in the Rāhu Pūja and for Rāhu in the Navagraha Pūja. Beans create wind and Rāhu is very Vāta or windy. They are cooked over a long time to soften. This is perhaps why Rāhu's cycle is so long. It wears down one's rigidities until one is soft enough to benefit from the Jupiter Dashā. Jupiter follows Rāhu Dashā in the Vimshottari Dashā system, the 'king' of the Dashā systems, which predict how the planets affect us over time. Being Rāhu, it would have to be a black bean.

ॐ काश्यपर्षनिन्दनाय नमः

om kāśyaparṣinandanāya namaḥ

21. The son of *Kāshyapa Rishi*.

Literally, giving delight to him. *Nandana* is a beautiful word suggesting a joyous flow of delight. This is what the child naturally means for a parent, even if he is Rāhu! Kāshyapa gave birth to both gods and demons by his two wives (Sun 6).

ॐ भुजगेश्वराय नमः

om bhujageśvarāya namaḥ

22. Identical with Ananta, the divine serpent (Nāga) on which Lord Vishnu reclines. The serpent (*Bhujaga*) lord (*Ishvara*).

The whole universe rests on Lord Vishnu who embodies universal expansion and the Lord rests on Ananta, the king of the serpents. Again we see the hint towards the Kuṇḍalinī power, which supports the enlightened consciousness. Rāhu may be terrifying but he is not

evil; he is in this sense our ultimate support. It is good to be friends with Rāhu and for that we have to be aware that this means accepting in a simple way everything in the universe that we fear. This is not about a positive judgment of terror, rape, or abuse.

When we look up at the stars, we see dots of light that are, in some cases, whole galaxies colliding with each other. In this process, many worlds like ours are probably being destroyed. If we look with a powerful telescope, we are awed by the beauty of the show. Are we crying for the countless creatures being destroyed? We see it is all part of the great cosmic dance which will end this world one day. In fact, our world could end quite suddenly, with no warning. It would only need a Supernova in this part of our galaxy. The gamma ray burst would likely kill every living thing. Coming at the speed of light we might get a few minutes' notice if the scientists spotted the early stages of the explosion. There are so many ways we could die in the next few minutes. That is why we are fortunate to have Vedic Astrology because it can give some assurance that life will be of a certain length. It shows us that there is a plan, the cosmic dance is well choreographed, not randomly cruel.

You will not die, if it is not your time to die. An airliner crossing Siberia at 30,000 feet broke up for some reason. The plane and the people fell to the ground. One man survived. The trees and the snow cushioned his fall. The story in the Old Testament of the *Bible* about Sodom is very pertinent today. Whatever were the sins of the Sodomites, and the scriptures give various accounts including excessive cruelty and greed, God decided that it was unbearable and the city would be destroyed. Abraham begged God to spare the city and God said he would if it contained at least 50 good people. Abraham managed to reduce the demand to 10, but still only one could be found: Abraham's nephew Lot. Lot was asked to leave and the city was destroyed. When one looks at the level of cruelty today, for example, to animals in factory farms, one wonders how we have escaped so far. Scientists tell us that the effect we have had on the planet will cause the extinction of up to half of all species over the next 50 years.

There must be a few exceptionally good people in every place. The Divine Will is clearly raising up more and dispatching them here and there to help the people. While greed marches on, the effort to purify the world consciousness is moving into higher gear. Nothing else can save us. Changing the type of light bulbs is good but if the minds do not become purer, it will not help much.

ॐ उल्कापातयित्रे नमः

om ulkāpātayitre namaḥ

causes the fall of meteors.

While the sight of a meteor is often considered an omen of some significant event, sometimes highly auspicious, larger meteors are amongst the most destructive of phenomena. Every so often, one hits the earth causing great devastation. A major strike can contribute to mass extinctions. The very existence of all life is threatened. No wonder flashes of light in the sky were signs of dread as well as wonder. On the other hand, many scientists believe that life or its precursors came to earth from other solar systems carried by meteors.

That meteors were considered dreadful may indicate some collective memory of tragedy associated with meteor strikes. It is a plague, collective calamity, or it could indicate travelling or living in foreign lands. In ancient times, having to go away from one's home land was considered a misfortune. Whatever we think about meteors, the point here is that Rāhu can act as an omen suggesting such things. For example, if a question is asked, the Vedic astrologer may draw a chart and note the key influential planets. If Rāhu is on the Ascendant at the time of the question, some shock, calamity, displacement or eventful change may occur in the life of the questioner. That is not always to be considered bad.

For an individual, this position of Rāhu may indicate living abroad or an awakening after some crisis. While challenging, ultimately it may prove a blessing.

This is one of the mantras that are better contemplated than chanted.

ॐ शूलिने नमः

om śūline namaḥ

24. The one with a spear (*Shūlin*).

The *Shūla* was used for impaling criminals. That means that whatever crimes we have committed, Rāhu comes from time to time and stabs us in various ways. We may be angry and think that it is unfair or we may feel cleansed and thus grateful. Criminals who confess and show remorse, are generally treated with leniency. We should remember that. The times when Rāhu crosses key points in our chart are the moments most likely to trigger such experiences. However, it depends what role he has to play in one's life. His nature is the same but sometimes he has to give great gifts.

ॐ निधिपाय नमः

om nidhipāya namaḥ

25. The guardian (*Pa*) of the treasury (*Nidhi*).

This could also mean the abode of the air or wind (*Pa*). Hence the connection with *Vāta*, the windy element as well as storms. Another meaning is the protector of those endowed with good qualities.

The treasury is the nectar of immortality that is reserved for those who have surrendered to truth or, in other words, found true humility. All treasures are guarded, the greater the treasure the fiercer the guardian. That is why *Rāhu* guards immortality. *Rāhu*'s presence is known because we feel fear. When we approach the doors of heaven, as it were, they will be guarded and most souls will turn away. Success depends on never letting fear tell you what is true. Mars people may ignore fear out of sheer courage or even recklessness. Jupiter people do so out of wisdom. The latter approach is best but the courage of Mars can help. That is why Yogis have a powerful influence of Mars in their charts.

ॐ कृष्णसर्पराजे नमः

om kṛṣṇasarparāje namaḥ

26. The king (*Rāja*) of dark coloured snakes (*Kṛṣṇa Sarpa*).

The king of the snakes is said to be a beautiful blue colour. I saw such a one once, he was magnificent. I was on a boat ride on the Rhine. Mahārishi Mahesh Yogi loved boat rides and he would often take a group of us for a few hours cruise. This time, some leading physicists were invited and there was a discussion about Unified Field Theory. At one point a huge blue *Nāga* appeared in front of Mahārishi, standing tall facing him. The *Nāgas* are the celestial progenitors of the serpent races. They are said to have deep insight and vast knowledge and are marked by a jewel on the forehead. This is symbolic for the awakened third-eye that sees into the heart of things. According to the Yogic wisdom, the awakened *Kuṇḍalinī*, the serpent power within, opens the third eye as it rises to the forehead. Some people, who have a powerful connection between *Rāhu* or *Ketu* and a planet in their birth chart, exhibit experiences that resonate with the stories of the *Nāgas*. In the chart of Mahārishi Mahesh Yogi there is a powerful conjunction between the Sun and *Rāhu* aspected by Jupiter, showing a connection with the king of the *Nāgas* (see also *Rāhu* 22).

In one of the Vedic texts, it tells how the snakes were born to *Ditī*, the mother of the divisive forces, and how she quarrelled with *Aditī*, her co-wife, the mother of the constructive forces. They made an agreement for a certain competition and *Ditī* used the dark colour of her children to win through deceptive means. *Aditī* and her son were reduced to slaves and put to

much trouble but good triumphed in the end. So we may infer that the dark snakes referred to here, are those that are involved in deceit – the snakes in the grass! That is, under certain circumstances, Rāhu's influence can make a person take to deceptive and poisonous works.

We can draw a connection to the Kuṇḍalinī energy. Shrī Krishna is famous for saving his people from a deadly snake that was spoiling their water supply. He danced on its head. This is how divinity overcomes deceit. The Kuṇḍalinī energy rises up like a cobra and ultimately reaches the crown. Lord Krishna stands above that in the highest Chakra and dances on it leaving the consciousness crystal clear and pure.

ॐ विशज्वालावृताऽस्याय नमः

om viśajvālāvṛtā'syāya namaḥ

27. An orifice (*Asya*) surrounded by poisonous (*Visha*) flames.

His jaws or mouth are covered or encompassed (*Vṛta*) with a fire (*Jvālā*), which is venomous in character. It can also mean one whose mouth conceals a poisonous fire. We feel afraid when facing the jaws.

Those with a strong influence of Rāhu on the Ascendant or the second house of speech may struggle to speak sweetly. Many factors can affect this. For example, the Moon battles Rāhu. The Moon is both a watery planet as well as the embodiment of compassion. If the Moon conjoins Rāhu, then the Moon should be strengthened. Wearing pearls can help.

There is a powerful form of the Mother Goddess Durgā called Jvālāmukhī (fire mouthed). Her worship is an antidote for the experience of the negative side of this aspect of Rāhu. Worshipping Her amounts to facing one's fears. The fear is great but we can overcome it if we take the attitude of the child who has complete confidence in the power of her mother to save her. The sages harnessed this positive psychology to rescue us from our difficulties. Some think the Vedic approach is about worshipping a multitude of idols. In reality, the mind has multiple modes with which we struggle and the sages gave both specific and general remedies. They taught that the universe is unified and diversified at the same time everywhere.

ॐ अर्धशरीराय नमः

om ardhaśarīrāya namaḥ

28. Half-bodied (*Ardha Sharīra*).

In Rāhu 4, we spoke of how Rāhu and Ketu came to be as two parts of one original body. It is interesting how often ghosts and ghouls are depicted as being bodiless or headless.

ॐ शात्रवप्रदाय नमः

om śātravapradāya namaḥ

29. Giving (*Prada*) enmity (*Shātrava*).

This is why Rāhu is the primary agent of divorce and separation. When two people fall out, they want to separate. Rāhu's transit causes conflict, even between those with deep bonds. Thus, when we see Rāhu is transiting a key relationship house like the seventh house of marriage or the seventh from the Moon, we should try to overlook sources of conflict and let the transit pass. A temporary separation for some routine reason can sometimes help. The worst effect may come between Rāhu entering the sign in which the house cusp falls and the conjunction with the cusp. After that, there is usually some relief.

ॐ रवीन्दुभीकराय नमः

om ravīndubhīkarāya namaḥ

30. Causing fear (*Bhīkara*) in the luminaries, the Sun (*Ravi*) and the Moon (*Indu*).

This name alerts us that the fear generating effect of Rāhu is stronger when the association is with these two Grahas. This is the nature of an eclipse. This also explains why the authorities, which are indicated by the two royal planets, are so concerned about turbulence or revolt. This fear can make them very controlling. If we find ourselves over managing things due to a feeling of fear or insecurity, we should try to find a space of trust or faith, as this alone can manage the fear.

ॐ छायास्वरूपिणे नमः

om chāyāsvarūpiṇe namaḥ

31. Whose form (*Rūpa*) is a shadow (*Chhāya*).

Rāhu and Ketu are not true Grahas as they cannot be seen. Hence, they are called shadow Grahas. This also makes them very much affected by whatever influence is on them.

If they are associated with Jupiter, for example, Jupiter suffers but Rāhu or Ketu will give many good results. For example, if Jupiter promises wealth, then it is most likely to come during the cycle of the associated node.

ॐ कठिनाङ्गकाय नमः

om kaṭhināṅgakāya namaḥ

32. One who resorts to cruel and ruthless expedients.

Anga can mean an expedient. It also indicates the body or limbs. Here its use tends to emphasize that Rāhu is the very embodiment of *Kaṭhina* – hard hearted, cruel, inexorable, inflexible, sharp, violent and intense. This reminds me of one of the most remarkable experiences I have had. I slipped into a space of consciousness where all the sorrow and all the joy in the universe was welcome. It was as if I was bearing every possible misery and yet there was no weight, no problem. It was a state of Grace, a profound blessing.

The universe has to have all possibilities including even this tendency of Rāhu. Taken to an extreme, it causes so many disturbances that it threatens survival but if humans had none of this capacity, one would not be able to wittingly break even a blade of grass.

ॐ द्विषच्छक्रच्छेदकाय नमः

om dvīṣacchakracchedakāya namaḥ

33. Breaking (*Chhedaka*) the host of the enemy.

The subtle meaning is more interesting. *Dvisha* indicates duality or the conviction that one is separate from everything else. *Chakra* has multiple meanings. It is the seat of that duality in the Mūlādhāra. It is the weapon, the discus that one sees in the hand of Lord Vishnu. It discriminates between truth and illusion by cutting the roots of ignorance. Ignorance is rooted in dishonesty. Honesty means trusting one's inner knowing rather than one's belief systems. Honesty has no element of judgment. It finds no fault. To be totally honest with oneself cuts right to the core and opens the cognition of non-difference.

One can see that Rāhu indicates separation. He divides, breaks in two. More fundamentally, he is breaking the root of the misconception of duality, which is where the illusion of separation is seated.

The Dvisha (2) Chakra (6) can also indicate the heart. As 2 x 6 is 12, it can indicate the entire zodiac or again the entire field of our life or worldly life. He is breaking that. Rāhu is

primarily responsible for divorce; he breaks our hearts and the structures we have built in our lives. By doing so, he offers us a chance to see more clearly what is real. If we can see what is real, the breaking of the outer structures may not be necessary.

ॐ करालास्याय नमः

om karālāsyāya namaḥ

34. Having terrible jaws.

Karāla Asya means a gaping mouth It is wide open. His jaws are pointed or uneven and his mouth is huge. How is one to escape? All our attempts to flee from the experience of Rāhu fail. Only one who has simply and freely fallen into his mouth has become free from fear. Fighting or hiding is ultimately doomed to failure. Once swallowed, all fear dissolves. After a planet comes into exact conjunction with Rāhu and starts to separate, the anxiety, which may have been very intense, passes.

ॐ भयंकराय नमः

om bhayaṁkarāya namaḥ

35. Causing (Kara) fear (Bhaya).

In Saturn 107, it was explained that fear arises from a feeling of separation. This is Rāhu's root issue. A sense of separation comes with human birth. This leads us to seek union with others and with God. In Jyotisha, God for us is seen through the placement of Jupiter. Thus Rāhu and Jupiter represent a path. Rāhu takes us towards Jupiter and this is why some of the best people are those whose soul is marked by Rāhu. They have no pretensions to being perfect and try hard to improve. A fine example is Pope Francis. His AtmaKāraka (Sun 12) is Rāhu and is with Jupiter in Jupiter's sign Sagittarius. It fits his humble holiness perfectly. The flipside is that Jupiter AtmaKāraka can slide towards Rāhu so great care must be taken to avoid rising egotism.

ॐ क्रूरकर्मणे नमः

om krūrakarmaṇe namaḥ

36. One of cruel or formidable (Krūra) deeds (Karma).

This can include a wide range from small acts of selfishness to rape and abuse. It all depends on Rāhu's strength and associations in the chart. Being friends with Rāhu is the greatest challenge but it is necessary for the astrologer. In India, astrologers are called Grahamitra, the friend of the planets. It takes a very big heart.

Rāhu gives great intelligence for extracting benefit from the environment. Mankind's dominance over this planet and the remarkable progress we have made is thanks to that. Is clearing a forest to plant crops a cruel act? Clearly big fish eating small fish is natural. It is all a matter of degree and what we think is acceptable. Rāhu will kill animals for food, Mercury will not. We all have different attitudes depending on the arrangement of the Grahas when we are born.

ॐ तमोरूपाय नमः

om tamorūpāya namaḥ

37. His form (*Rūpa*) is darkness.

Tamas can include not taking proper care or being uncaring. One excellent remedy for Rāhu problems is to volunteer to help people who appear very different. This could include immigrants, refugees or people of a different skin colour or ethnic group who are disadvantaged.

ॐ श्यामात्मने नमः

om śyāmātmāne namaḥ

38. Of the nature (*Atman*) of a cloud (*Shyāma*), obscuring.

Shyāma is a beautiful dark blue colour. It is also a name for Lord Krishna, whose dark beauty bewitches the whole world. Rāhu, like Kāla (time), is just an agency of the will of God. The *Bhagavad Gītā* is the teachings of Lord Krishna to Arjuna on the *Mahābhārata* battlefield. In the beginning, Arjuna is gripped with concern that he is about to kill many noble souls, teachers and relatives and bring human society into chaos. Krishna shows him that it is destiny or time that is going to bring an end to all the warriors and that Kāla is His form. 'Be just an agent', he says to Arjuna.

Peacefulness comes when we let the natural law manage what it is anyway managing, the whole performance of life. That means upholding our duty and answering the call of compassion. Essentially, just being a witness to it all. In the process of dying, when coming to know that their time is up, many souls relax and start to shine. In this way, without being lazy or dull, we can truly find peace.

Science and the great religions say that the light of life was born out of a primordial darkness. This name reminds us of that source.

ॐ नीललोहिताय नमः

om nīlalo-hitāya namaḥ

39. Blue (*Nīla*) and red (*Lohita*).

He is blue like Saturn and red like Mars, both Tamas and Rajas. It is said that both these colours are associated with the marriage ritual and the loss of virginity³. Rāhu is very deeply involved with marriage. Rāhu's cycle usually causes marriage and frequently the position of Rāhu in the chart shows the bond. For example, the Rāhu in one person's chart conjoins the Moon in the other's. This causes a kind of mutual addiction, which is rather essential to an abiding relationship.

ॐ किरीटिने नमः

om kirīṭine namaḥ

40. Wearing a crown (*Kirīṭa*).

Kingship is certainly the Sun but Rāhu is the great strategist and that is important for rulership. There is a dictum that royal Yogas need the support of a node and there is some statistical evidence for this⁴. Rāhu's influence can raise a person to a high position. In the astrological texts, Rāhu signifies the ministers of the cabinet.

ॐ नीलवसनाय नमः

om nīlavasanāya namaḥ

41. Wearing blue (*Nīla*) clothes (*Vasana*).

Nīla can indicate the blue sapphire. This is the gem for Saturn but could help for Rāhu as they are so akin. *Nīla* is associated with antimony as also poison. In the story of the churning of the milk ocean by the gods and demons (Rāhu 4), the first product of the churning was a terrible poison. This burnt everything until swallowed by Lord Shiva on everyone's request. It turned his throat blue, hence his name Nīlakantha.

This story embodies the eternal truth that when one seeks nectar, one first has to bear poison. Before being healed, the sickness has to come up and out. There is no short cut but the inner silence Shiva represents is the one that can bear the poison. After the poison was

absorbed, the goddess Lakshmī emerged. She rules over wealth and all desirable and auspicious things. Later came the Amrita, the nectar of immortality.

ॐ शनिसामन्तवर्तमगाय नमः

om śanisāmantavartmagāya namaḥ

42. Moving (Ga) on the path (*Vartma*) defined (*Sāmanta*) by Saturn (*Shanī*).

Saturn is associated with Dharma Rāja. He is the deity who sees everything and defines the rewards and punishments due. Rāhu, like Saturn, carries this out. That is how he sometimes gives and sometimes takes away. He cannot deviate from the natural law.

ॐ चण्डालवर्णाय नमः

om caṇḍālavarṇāya namaḥ

43. Representing outcasts (*Chaṇḍāla Varṇa*).

An outcast is one who has crossed some boundary. When Jupiter is conjoined in the chart with Rāhu, it is called Guru Chaṇḍāla yoga. As Jupiter represents Gurus or teachers, it can indicate experiences of teachers whose behaviour appears to be corrupt or deceptive. On the other hand, the teacher may be from a foreign country or have an especially broad-minded view. Rāhu represents people who break boundaries and this includes those who are open to ideas from other cultures and traditions.

Not long ago, India had many experts who had extraordinary knowledge. Often, these great savants did not find students to pass on the knowledge and have thus seen the end of their lineage. Modern professions have become more lucrative than the traditional arts and sciences. However, there has been a lot of interest from abroad in the traditional knowledge so a few Brāhmīns who were willing to teach foreigners have found some students. We do not know what has been lost but the whole world has gained from the dissemination of the wisdom beyond the traditional boundaries.

Rāhu can indicate people who break laws, human and natural. It can also give out-of-the-box thinkers who can make a very positive contribution. Those who have to bring together countries or different ethnic or religious groups that are in conflict must have a strong Rāhu.

ॐ अश्वयुक्षभवाय नमः

om aśvyrkṣabhavāya namaḥ

44. Born (*Bhava*) in Ashwini Nakshatra (*Ashvyrkṣa*).

It is said in the ancient astronomical text *Surya Siddhanta*, that at the beginning of the solar system, Rāhu was placed at zero degrees of Aries. *Ashwini* is the first Nakshatra or lunar mansion in Aries so this would be the place of his birth. It could also mean that his *Bhava* or nature is like Ashwini. It is a star of healing; the Ashwins were the physicians to the gods, and those with planets in Ashwini often take to healing work. The other star much associated with healing is Shatabhishaj in Aquarius, which is ruled by Rāhu. From this we can see why Rāhu is so connected to healing, especially pharmacology. Shatabhishaj means the 100 healing herbs and is associated with the time of year when the stored rice was wrapped in herbs to enhance its nutritional value.

Aries is a place of new beginnings and is about expansion and breaking out from the shell or womb. These are functions of Rāhu.

ॐ मेषभवाय नमः

om meṣabhavāya namaḥ

45. Born (*Bhava*) in *Meṣa*, Aries.

This and name 44 show Rāhu is especially potent in Aries and its first Nakshatra. When I was writing about this name, Rāhu had recently entered Aries and immediately the level of violence in the Middle East increased. I had expected this because in Aries, Rāhu is mingling with the energy of Mars and when the energy of Mars joins the agitation of Rāhu it can be quite terrible, if provoked. However, great care must be taken to assess their relative strength and the associated auspicious factors. One should not jump to any conclusion just because these two are seen together in a chart.

These names give another view on this combination. *Meṣa* is the head and Rāhu is the hooded serpent, which obviously suggests the brain as it spreads out at the top of the nerves running up the spine. This connects Rāhu to intelligence, the human specialty of being able to solve problems, innovate and maximize our benefit from our environment. This is why Rāhu is the marker of the living compared to the inanimate and is most developed in homo sapiens. For this and other reasons, it is included in the signifiers of the experience of living beings,

called in Sanskrit the Chara Kārakas. The best known is the AtmaKāraka (Rāhu 35).

ॐ शनिवत्फलदाय नमः

om śanivatphaladāya namaḥ

46. Giving results (*Phala*) like (*Vat*) Saturn, *Shani*.

Both Saturn and Rāhu can give grief and separation and, in due course, the same profound blessings. They are both windy Grahās and together represent the ‘storm’ yoga or combination. In astrology, the world is divided into 12 houses each representing certain areas of our life. Wherever they mutually influence gets well shaken helping us to change and evolve. The actual outcome depends on many factors.

ॐ शूराय नमः

om śūrāya namaḥ

47. The powerful one.

Shūra is a powerful hero who is hard to oppose. This name also applies to Mars (100), who is said to be the general of the army of the gods while Rāhu leads the army of the demons. Mars is brave, skilled in weapons and brilliant tactically but Rāhu is smarter and has no problem with any cunning strategy, even if treacherous. Every one of us has both these energies, only their relationships and associations differ. That is why we should not jump to any judgment of others. As the Holy Bible says, ‘Let he who has not sinned cast the first stone.’

ॐ अपसव्यगतये नमः

om apasavyagataye namaḥ

48. Moving in a retrograde manner (*Apasavya Gati*).

Even though the true or actual position of the Rāhu Ketu axis is occasionally moving in the same direction as the Sun, mostly it moves in the opposite direction. In India, the traditional astrologers only use the mean position: the motion without allowing for temporal variations. This is always backwards relative to the Sun’s motion.

This retrograde movement is very important in all the predictions. Rāhu and Ketu move like a truck going the wrong way on a freeway causing consternation to other drivers. Retro-

gression focuses on the consequences of past actions and delays progress while these are being processed.

We see the existence of Rāhu and Ketu were recognized from a very early era. This indicates a sophisticated understanding of astronomy as they are not observable points but can only be inferred from the observation of the Sun and the Moon, especially the timing of eclipses over a long period. Astronomy at a high level is seen in all the ancient civilizations, driven first by calendric needs and then by the growing science of astrology. In China, two court astrologers Hsi and Ho are said to have been executed for failing to predict an eclipse. Since the crown was the sponsor of astronomers and astrologers the incentive to understand the nodes was very real.

ॐ उपरागकराय नमः

om uparāgakarāya namaḥ

49. Causing (*Kara*) eclipses and collective calamities (*Uparāga*).

Rāhu always has a connection to the collective. It can give someone a great empathy for what other people are feeling. I have seen this in healers and group work leaders. It can even make one sensitive to remote traumas happening to many people.

Rāhu's motion can coincide with major collective events. Mars and Rāhu conjoined and opposite can trigger major accidents or terror events. The Nakshatra and position of the Moon is important. On September 11, 2001, an extreme example occurred where Mars met Ketu in Mūla Nakshatra. Mūla is ruled by Nirriti, the goddess of death and rebirth. Opposite this, the Moon in a Nakshatra or Mars approached Rāhu. Very serious loss of life on this day was expected. There were many strange and unexplained things about what happened, which is the nature of the nodes. They rule over terrible events as well as cover-ups and the conspiracy theories they spawn.

On August 29, 2005 at 6:10am, Hurricane Katrina came ashore in Louisiana. Rāhu was passing through Pisces, the sign related to the ocean. Major disturbances had been predicted. On that day, the signifier of water, Venus, and the ruler of Pisces, Jupiter, conjoined Ketu.

ॐ सोमसूर्यच्छविविमर्दकाय नमः

om somasūryacchavivimardakāya namaḥ

50. Completely grinding away (*Vimardaka*) the beauty (*Chhavi*) of the Sun (*Sūrya*) or the Moon (*Soma*).

This is a very poetic or dramatic take on a total eclipse, where the Sun is eaten away until it totally disappears. This mantra cannot be done without great consciousness. If we feel deeply, then this can open an ever-increasing compassion for those who feel their light is fading. Ultimately, every ageing being knows this sacrifice. One also knows that it will lead to a new dawn. Within the hiding and revealing of the light is a perpetual truth that cannot be eclipsed.

Conjunctions of the Sun or the Moon with Rāhu can be challenging, regardless of whether it is during the time of an eclipse. There can be a feeling (Moon) or deep internal sense (Sun) of affliction. This initiates a search for a remedy. Hence, those born at these moments are often very profound. Eclipse like combinations are found in the charts of saints as well as people with real difficulties. If the remedy adopted is alcohol or drugs, then this can be quite damaging but hopefully it is just a stage in the search. After all, the light has not disappeared, it only appears like that for a brief period. Seeking help can be very useful.

My experience has repeatedly shown me that there is no eclipse even though the internal state that feels like that is a very real experience. It is a hangover from some past experience and will be worn away eventually. How can this process be speeded up? I do not pretend to know what will help everybody but I will mention a few things that I have learnt over the years.

Psychologists have found out that when we remember a trauma, then the chemistry that was maintaining that memory is dissolved and re-deposited. If the memory arises in a positive environment, then much less of the echo of the trauma is re-deposited. Experiments have shown that, in the right therapeutic situation, certain currently illegal drugs help the release. As of the time of writing, the US government has just approved trials for this treatment modality for PTSD patients.

If we remember something bad, feel bad and perhaps get worked up, all of that is then stored along with some part of the memory. Next time we remember it, it is not the original memory but the newly created memory that arises. That is why people's memory of things changes over time and why, if one is troubled by feelings that are tagged to certain memories, then the right therapist may be able to help. What one needs is to be able to relive those experiences in a loving and supportive environment. The ideal is if one can completely relax as one reviews the old traumas.

In the Yoga Sūtras of Patañjali, it explains that the gross experiences, with all their trauma, are erased by subtle experience. This subtle experience refers to the deep blissful

and relaxing experiences induced by Yogic processes like meditation. For this, a competent guide is advised. If the trauma level is high it is best to start with simple Yoga Asanas.

ॐ नीलपुष्पविहाराय नमः

om nīlapuṣpavīhārāya namaḥ

51. Enjoying (*Vihāra*) blue flowers (*Nīla Puṣpa*).

This is the kind of flowers to be offered in Rāhu Pūja: Preferably of a dark blue. One could also infer it to mean that he enjoys the expanding darkness; for example, as the eclipse of the Sun sets in. People have always been afraid of solar eclipses but there is a strange fascination with them. This is our ambiguous attitude to the gateway to the other world, the unknown, causing fear and fascination.

ॐ ग्रहश्रेष्ठाय नमः

om grahaśreṣṭhāya namaḥ

52. The best (*Shreṣṭha*) of the *Grahas*.

Many will be surprised to see this name. However, Graha means to grasp and none of the others grasp as effectively as Rāhu. It is the primary cause of all addictive behaviour. Research has found that young women need less than one cigarette to start showing signs of addiction. Young men need only a few. Once we are grasped, it can be a lifetime struggle to be free. Suggest to someone that he leaves something that has grasped him and he often becomes angry or defensive. It controls to the extent of using one's own emotions to protect its power over one. We all have something of this in us.

Shreṣṭha has many meanings. These include the most auspicious and the most beautiful. In the right placement, Rāhu can give tremendous charisma, more than other *Grahas*. Most celebrities benefit from this.

ॐ अष्टमग्रहाय नमः

om aṣṭamagrahāya namaḥ

53. Amongst the *Grahas*, Rāhu is the eighth (*Aṣṭama*).

This tells us that the number eight is important. Rāhu is very much like the eighth house

in the Vedic chart, the place of the consequences of our past mistakes. Astrology is associated with the eighth house because it shows us what we have brought into this life. If we had been entirely pure, we would not have had to come here. Even though we will enjoy certain fruits of our past good deeds, indicated mainly by the ninth house as well as the fifth, we do not consult others about the goodies that fall from the heavens. Only when we fear losing them, fail to gain them or have some other kind of trouble, do we think of taking some advice from the wise or the learned. In this way, the eighth house and Rāhu drive us in a very healthy direction. This could be another reason why Rāhu is the best as mentioned in the last name.

Since Rāhu is not one of the seven visible Grahas, we might wonder where in the weekday list to put him. This makes it clear that Rāhu comes after Shani. This is important for many subtle calculations taught in the Jaimini Scholar programs. The eighth sign is Scorpio where Rāhu is considered by many scholars to be weak. It is a difficult placement. Rāhu is associated with Mother Durgā especially when associated with the Moon or Venus and the beginning of Scorpio is the weakest place for the Moon. What this means is that if we are troubled by Rāhu, we can pray to Her for redemption.

ॐ कबन्धमात्रदेहाय नमः

om kabandhamātradehāya namaḥ

54. His body (*Deha*) is measured (*Mātra*) from the headless trunk.

Kabandha is the headless trunk. What remains is the head, which is Rāhu. However, we can also interpret Kabandha as a vast space. Then this is the measure of his body. This is how Rāhu can give vastness. With the right planetary combinations, he can give unbounded consciousness.

Rāhu is an energy of expansion but not a form of expansion that can be controlled. He becomes vast without consulting us. Hence, it is the principal marker of cancer and epidemics. Aside from this, his expansion can sometimes give great benefits or expand our consciousness if we are able to go with the flow.

ॐ यातुधानकुलोद्भवाय नमः

om yātudhānakulodbhavāya namaḥ

55. Born (*Udbhava*) in the family (*Kula*) of the race of the *Yātudhānas*.

The Yātudhānas were a race of ‘demonic’ beings. They represent the animal passions

in humans. When we enter a period ruled by Rāhu, we feel the pressure of our desire increasing. We easily get entrapped in worldliness and our wants and needs torment us. This is Rāhu's principal torture, especially through the sex hormones. Doing a mantra like this is an exercise in facing our trouble and must be done with an open heart and careful attention.

ॐ गोविन्दवरपात्राय नमः

om govindavarapātrāya namaḥ

56. The container (*Pātra*) of the Grace of the Lord (*Govinda Vara*).

This is such a beautiful name and may surprise some readers. Those who receive the touch of the Lord, even if it is of His weapon, are most blessed. Lord Vishnu in the form of Mohinī, first gave Rāhu the nectar of immortality, the Soma or Amrita, and then cut off his head with His divine weapon. Thus, he was twice blessed and is worthy of respect.

ॐ देवजातिप्रविष्टकाय नमः

om devajātipraviṣṭakāya namaḥ

57. He entered into (*Pravishtaka*) the race of the gods (*Devajāti*).

This name tells us that Rāhu is divine by birth or he became one of the divine race by the blessing received from the Lord as just described in name 56. The characteristic of the gods is that they are immortal by drinking the Soma. Rāhu received a few drops by deceitfully entering the line-up of the gods.

Humans are far from divinity when following the path of the Yātudhānas (name 55), but Rāhu's connection to risen Kuṇḍalinī can promote us so we can enjoy the nectar of immortality like the gods. All we have to do is loose our head, the ego, like Ketu by the grace of the Lord.

ॐ क्रूराय नमः

om krūrāya namaḥ

58. Cruel (*Krūra*).

Manipulation and cruelty go together. Cruelty breeds fear and fear can breed cruelty. Cruelty can only arise in a hardened heart and a hard heart cannot feel joy. It is the worst

prison and the only way out is to give up all cruelty. Otherwise, the thickness of the bars only increases. It is a hell, but one that each person holds the key to in his or her own hand. People commit cruel acts to maintain their status but they cannot enjoy all that that status brings because the ability to feel sweetness recedes more and more. It would be a better world if this was explained to the children. This name challenges us to feel compassion for those who are trapped in the pit of cruelty. Wherever we are in life, we can open our hearts by acts of service and kindness especially to those beyond our normal circle.

ॐ घोराय नमः

om ghorāya namaḥ

59. Awful.

Ghora covers many English words like horrible, frightful, violent, vehement, venerable and sublime. It is also a name of Lord Shiva, as the destroyer. It can be used as a mantra because every name of Shiva is auspicious. If we do a mantra with a spirit of devotion, it reveals the truth. It is our attitude that makes it auspicious. If we can honour the divinity in Rāhu, then it is also auspicious.

ॐ शनेमित्राय नमः

om śanermitrāya namaḥ

60. Saturn's friend (*Mitra*).

This is the third name emphasizing the link with Saturn. It also tells us about their relationship. Little is mentioned in the Jyotisha texts about the relationships of Rāhu and Ketu with the other Grahas. We have seen above that Rāhu is the enemy of the luminaries. Now we see a friend.

ॐ शुक्रमित्राय नमः

om śukramitrāya namaḥ

61. Venus' friend (*Mitra*).

From these two names (60, 61), we could conclude that Rāhu would be less difficult for those whose charts are ruled by Saturn or Venus and its conjunctions with these Grahas would be less afflictive for them. This would be because Venus and Saturn would have more

understanding of Rāhu's motivations. However, both Venus Rāhu and Saturn Rāhu conjunctions can be challenging. For example, Venus Rāhu conjunctions can indicate relationship difficulties but it is a powerful combination for charisma, such as in the charts of Elvis Presley and Aishwarya Rai.

ॐ अगोचराय नमः

om agocarāya namaḥ

62. Invisible (*Agochara*). Uncontrollable.

Rāhu and Ketu represent all those things which are beyond the range of our ordinary senses. This could include the infrared (Ketu) and ultraviolet (Rāhu) as well as everything that we call paranormal.

ॐ माने गङ्गास्नानदात्रे नमः

om māne gaṅgāsnānadātre namaḥ

63. When placed in the tenth house (*Māna*), Rāhu can give (*Dātr*) a bath (*Snāna*) in the *Ganges*.

Perhaps we are surprised to find that Rāhu, when in the tenth house of status and action, can lead to a devotional and purifying experience. I have found this is true in practice in charts I have seen and it is a well-known dictum in India.

Māna, the tenth house is the place of karma, our self-promotional action. In the course of this, we may commit some selfish acts. Such an act is one, after doing which, we feel a little ashamed or prone to make excuses or harden our heart: 'I had no choice', etc. Wherever there is a cloud of secrecy, there are selfish deeds being hidden. One victim is our own heart that has lost its cleanness and can no longer rejoice in the joy of life. This is a price that far exceeds all the gold in the world but, by the time most humans realize this, it is too late. So we seek some remedy. Confessing our sins is very helpful. Another common way to seek healing is to go on a pilgrimage. Many people believe that certain places have sacred power and can cleanse. In India, the prime place of pilgrimage is the river Ganges, which is said to wash away all our sins.

I have often bathed in the Gangā and always found Her indescribably soothing. Once I went to the great city of Shiva, Varanasi (Benares). The river was so full of pollution that it took five days before I fully immersed myself. The Grace I experienced showed me that the

pollution had acted as a way of discouraging me from that experience. I am, though, most grateful that the Indian Government is so committed to cleaning the river.

There is some evidence that the Ganges water is actually different from other river waters. Scientific studies going back to the 19th century show that ‘cholera microbes died within three hours in Gangā water, but continued to thrive in distilled water even after 48 hours’⁶. Also sailors have long noticed that Ganges water taken on at Hooghly, one of the dirtiest river mouths, lasts for weeks, while water taken on at other ports around the world only lasts for days⁷. My uncle was a merchant ship’s captain and I remember him explaining this to me.

ॐ स्वग्रहे प्रबलाद्यदाय नमः

om svagrahe prabalādyadāya namaḥ

64. In the first house, Rāhu gives (*Da*) tremendous power (*Prabalādyā*).

Svagrahe means ‘in that situation where it has grasped the self’. This means an association with some indicator of the self such as the first house (the Ascendant), the Sun and the AtmaKāraka (soul indicator, see Sun 12). In all these cases, the person can become a master controller, which can mean a powerful leader. For example, President Obama has his AtmaKāraka with Rāhu as does President Trump.

Svagraha can mean his own sign. This is Aquarius and some scholars say Virgo too. Perhaps this could also apply to Gemini and Taurus since they are strong places for Rāhu. If the Ascendant sign happens to be one of these with Rāhu in it, then it is especially powerful. In one text it says that if Rāhu is in Gemini in the first house, it removes all afflictions. In the context of a sequence of names giving results in different houses, the reference to the first house is the main idea.

ॐ सद्ग्रहेऽन्यबलधृते नमः

om sadgrahe'nyabaladhṛte namaḥ

65. In the place of truth (*Sadgraha*), Rāhu gains (*Dhṛt*) unusual strength (*Anyā Bala*).

One meaning of *Graha* is a house and the houses related to truth are the Dharma houses: the first, fifth and ninth with the ninth house being the strongest. Dharma literally means that which upholds life. Part of it is duty especially in the sense of the family and society’s traditions and our place in them. If one is a parent, then proper care for the children is

a natural duty as is doing one's work in a careful and responsible way. Supporting the nation, as called upon, and caring for the survival of the whole ecosphere are also natural duties. The Dharma houses are related to self-realization and religion in its true or spiritual sense.

One might think that Rāhu would spoil the ninth house by making one follow some unorthodox religion or spiritual practice, worshipping a God who appears with a destructive face or being extreme in one's views. All of this has some truth. However, there is good that can come from Rāhu in the ninth too. The old religious ways may have decayed and become corrupt. A new approach may be useful. This can apply in a very private personal sense and on a larger scale depending on the overall chart.

Sad or *Sat* also relates to signs ruled by the Sun, Moon or Jupiter. Such signs coincident with a Dharma house would further add to the strength of Rāhu. This kind of good influence will diminish the difficult tendencies and make it more wholesome. We get a clue here, that Rāhu gains strength when influenced by Sattva. After all, Tamas on its own is too dull to achieve much. As a shadow Graha, Rāhu takes from its associations. Thus when associated with Sat, it improves but the Sāttvic planet that it is conjoined or which rules its sign is made more complex.

ॐ चतुर्थे मत्नाशकाय नमः

om caturthe matrñāśakāya namaḥ

66. In the fourth (*Chaturtha*) house, Rāhu is harmful (*Nāshaka*) to the mother (*Matr*).

This begins certain names where Rāhu is said to damage the person associated with the house (also 76, 78). This is naturally rather distressing. However, it does not always mean that the person suffers. It may be that some characteristic of that person is strongly associated with Rāhu. If you have Rāhu in the fourth, remember that he can prove to be a blessing. We should actively seek the blessing rather than wait for the bad news. Vedic astrology offers various remedies for such combinations. These consist of mantras, Pūjas and gems though gems are unlikely to be useful here. Finding the correct remedy is quite an advanced topic.

Take great care with a name like this. I do not recommend using it as a mantra except as part of repeating all the set of names. Certainly, do not ask another person to repeat it.

ॐ चन्द्रयुक्ते चण्डालजातिसूचकाय नमः

om candrayukte caṇḍālajātisūcakāya namaḥ

67. If in conjunction with the Moon (*Chandra Yukta*), it points (*Sūcaka*) to birth as an outcast (*Chandāla Jāti*).

In the traditional context, Chandārajāti could hint at illegitimacy as it suggests the union of a high-class woman with a low-class man, something that would normally not be advertised socially. However, what this means practically is that one's relatives may not treat one very well, or one may be separated from or aggrieved with one's mother. This combination has a lot in common with that mentioned in the last name as the fourth house and the Moon are closely linked. Both represent the mother.

These experiences can hang heavy on the heart. One has to find a reason for letting it go. What happens in this life, the major experiences at least, are dictated by what we brought in. Whether we believe in reincarnation or genetics, this occurred due to some past cause over which we have no control. As Shri Krishna so wisely tells the great warrior Arjuna just before the great *Mahābhārata* battle, "We should not grieve over the inevitable." It is like a debt that we have to repay. Once paid, we must move on.

Many years before the battle, Arjuna's brother Bhīma was travelling and met a beautiful demoness. She begged to have a child from him. When the battle came, that child, Ghatotkaca, saved Arjuna's life. The only warrior with a weapon that could kill Arjuna was saving it for when they would come into direct combat. Ghatotkaca, being a demon, had the power to fight while remaining invisible and was destroying the enemy army. The destruction was so great that the enemy commander ordered the weapon to be used. Ghatotkaca died but Arjuna was thereby saved, which ensured victory.

This story illustrates the complexity of karma and the impossibility of passing judgment. Perhaps Rāhu's influence makes us judgmental because of a feeling or fear of being judged ourselves. Rāhu can make us feel like an outcast in some way, but it is just smoke and is best born gracefully. Gracefulness wears away any stain.

ॐ सिंहजन्मने नमः

om simhajanmane namah

68. Born (*Janma*) in Leo.

This indicates that when Rāhu was born, the Moon was in *Simha*, Leo. This is the royal sign and Rāhu's association indicates the use and abuse of power as we mentioned earlier and in the next name.

ॐ राज्यदात्रे नमः

om rājyadātre namaḥ

69. Giving (*Dātr*) royal position and power (*Rājya*).

It is a regrettable but real fact that anyone in a position of power has to do many manipulative things to maintain that position. We want our rulers to be good people but we let them have secret services and slush funds for special ops because we know that they have to do things that we would rather not hear about. Is there any government that has never assassinated anyone whether by its agents or through others? Wherever there is power, there are people trying to grab that power in so many ways.

One classic case of great power given by Rāhu is that of Mrs Margaret Thatcher. She was a relative unknown when Rāhu Dashā started and then she quickly rose to hold the post of British Prime Minister until Rāhu ended. At that time, she was rather nastily forced out by her own men. She has Rāhu in Cancer in a Nakshatra of Saturn. Cancer is a ‘Sat’ sign and Rāhu falls in the ninth house in the chart according to the Shrī Pati house system. According to name 65, this gives unusual strength. Rāhu’s period activated Saturn exalted in the first house giving a royal yoga (combination) and she achieved great prominence. Rāhu’s association with the Moon or Cancer can also indicate bringing major social change. Society is ruled by the Moon. Others with this are Prince Charles, who has championed many good causes in the face of much ingrained opposition, and former UK Prime Minister Tony Blair. Both Mrs Thatcher and Tony Blair made many changes in the way things are managed in the UK. Both eventually took actions that proved very unpopular.

Mrs Thatcher tried to introduce a poll tax that was hated and Mr Blair ignored the popular opposition to invading Iraq without full UN support. The poll tax appeared to be the fatal mistake of Mrs Thatcher but the end of Rāhu was sure to be the end of her rule, whatever she did, as I predicted several years before it occurred. Rāhu is followed by Jupiter, which rules enemies in her chart and is in the house of supporters. This is an example of where Vedic Astrology gives a result which is both obvious and inevitable. I had her birth date and place but no time. I went to the library and got a book on her life. Since she had such an interesting and dramatic life, it was not hard to figure her time of birth, which later proved correct.

ॐ महाकायाय नमः

om mahākāyāya namaḥ

70. Large bodied (*Mahā Kāya*).

We might expect those marked by Rāhu to be especially tall or large. I have not particularly noticed this but as Rāhu is more about mental influences, it does give people a certain psychic vastness. After all, Rāhu has no body, only a head so this name must pertain to something more subtle than the physical frame.

ॐ जन्मकर्त्रे नमः

om janmakartre namaḥ

71. The cause (*Kātr*) of birth and rebirth (*Janma*).

This name establishes Rāhu as a ruler of the desire nature. He leads us to chase phantoms, gripped by many cravings. This keeps us far from the fulfillment that brings the cycle of birth and death to an end. On the other hand, the shaking that he induces often causes a search for truth that ultimately opens the doors to liberation.

ॐ विधुरिपवे नमः

om vidhuripave namaḥ

72. The enemy of the Moon.

Ripu is one who cheats, is deceitful and treacherous. *Vidhu* is the Moon as also one who is lonely. The mind has this characteristic and Rāhu throws illusions that lead the mind into many deceptions. Rāhu may darken the soul, the Sun, but it is the mind that it deceives. If we relax our awareness so that the point of attention, where our awareness stands, settles to the soul from the mind, then we can no longer be deceived even though we may appear to be in darkness.

It is a core concept of Jyotisha that the Moon is always ready to fight Rāhu. That means that the influence of the Moon can dampen the trauma associated with the placement of Rāhu. In day-to-day life, the mind does try to overcome the fears and addictions that Rāhu represents. If the mind is strong, then this is successful. Thus strengthening the mind is essential for rising out of such difficulties. Venus is the most helpful in strengthening the mind because the Moon is exalted in Taurus, ruled by Venus. Venus represents love and friendliness. The basis of most good approaches to addiction treatment is this: building positive relationships with others.

ॐ मादकाज्ञानदाय नमः

om mādakājñānadāya namaḥ

73. Causing (*Da*) ignorance (*Ajnāna*) through intoxication (*Mādaka*).

Rāhu is implicated in many cases of addiction or substance abuse. While some feel that these substances give them insights, this name suggests that it is all part of the illusion. This is particularly seen when Rāhu is with the Sun or the Moon. In fact, wherever Rāhu falls is our place of potential addiction. For example, if it falls in the second house which rules the mouth, eating or drinking disorders can arise. There may be use of mood altering substances or, if the Moon is strong, the person may study nutrition and take a lot of supplements.

In some cases, this could refer to the Divine intoxication of a devoted heart. A wonderful example is Shrī Rāmakrishna Paramahansa whose chart was dominated by Rāhu and who lived a spotless life.

ॐ जन्मकन्याराज्यदात्रे नमः

om janmakanyārājyadātre namaḥ

74. The giver (*Dātr*) of royal status (*Rājya*) or high position to those born (*Janma*) with Rāhu in Virgo (*Kanyā*).

As a result of this name or other scriptural assertions such as Parashara's statement that Rāhu is strong in Virgo, some feel that Virgo can be considered like Rāhu's own sign. Technically, we call it the MūlaTrikoṇa. This is his office and is a place where it can exert great power of control. Rāhu in Virgo can also make good healers.

ॐ जन्महानिदाय नमः

om janmahānidāya namaḥ

75. Causing (*Da*) one to abandon life or endangering birth (*Janma Hāni*).

When Rāhu rises at the time of birth, there may be difficulties. One can be that the umbilicus is wrapped around the neck. Rāhu indicates this as it is like a snake. If one survives, one may feel pulled to move away from one's native place. There will be a natural sense of connection with people who are 'foreign' with respect to the birth place or family. Rāhu

generates a sense of separation. This can have many different manifestations. During Rāhu's Dashā in particular, we can search for a cure for this feeling.

The Dashā can wear away at us. Sometimes life may not even seem worth living. It is said that some people commit suicide when the sub cycle of Rāhu comes at the end of Jupiter's Dashā. Jupiter is often very beneficial and the Rāhu sub cycle and the sense of the oncoming Dashā of Saturn can cause many pleasurable things to be lost and much gloom. This name makes it clear that suicide is due to illusion, there is no truth in it. It is good to remember that self-destructive behaviours amount to gradual approaches to suicide. Life is very precious because it can lead to the door of God realization. Even Rāhu can help. These mantras show his many faces. If we pick up one that appeals to us, that gives us a sense of upliftment, it can help us through daily practice.

Janma may refer to the presence of Rāhu in the Ascendant or Moon sign or its influence on them. The next two names refer to the fifth and ninth. The first, fifth and ninth form the Dharma triangle of houses. Rāhu is a natural enemy of Dharma. Here, the implication is that Rāhu in the first is difficult for the person especially at the time of birth. It might also cause back problems as the Rāhu - Ketu axis is associated with the spine.

As always, there is another side to this. If *Janma* (life) refers to the sequence of birth after birth, then Rāhu's impact helps us overcome and escape from this sequence. If life was easy and comfortable, no one would raise a finger to escape. Thus, when we fall into the Divine Grace, we have the malefics to thank, especially Rāhu as some of his other names make clear.

ॐ नवमे पितृहन्त्रे नमः

om navame pitṛhantre namaḥ

76. In the ninth house (*Navama*), he damages (*Hantr*) the father (*Pitr*).

The 'father' can mean the father, the grandfather, the paternal ancestors and even the whole heritage extending to the race as a whole. It may be that the father dies while the child is young or the person may be separated from his or her father or may commit acts that are disapproved of by the parents or the community. One example could be if the person chooses to follow a different religious path.

ॐ पञ्चमे शोकदायकाय नमः

om pañcame śokadāyakāya namaḥ

77. In the fifth house (*Pañcama*), he causes (*Dāyaka*) grief (*Shoka*).

The fifth house represents children, so there can be issues in this area. People may avoid having children because they feel that, if they have children, some unfortunate thing may happen or there may be some undesired separation. On the other hand, the children may be brilliant and healthy and have a strong association with Rāhu in their chart.

A lack of happiness may be at the root of any tendency to gambling, which can result from this placement. There may also be a fascination with mantras. If misused this causes all kinds of grief. One should approach a fit Guru and receive a suitable mantra for Shrī Narasimha, Mother Kālī or as chosen by the Guru to overcome these difficulties and enjoy real happiness in life.

ॐ द्यूने कलत्रहन्त्रे नमः

om dyūne kalatrahantre namaḥ

78. In the seventh house (*Dyūna*) of marriage, he harms (*Hantr*) the spouse (*Kalatra*).

There may be mitigating factors so a range of different results may arise as in the other similar names. If Rāhu is strong or aspected by beneficial planets like Jupiter, all will largely be well. However, it is not uncommon for a separation to occur so people with Rāhu in the seventh may be married more than once. The second and subsequent marriages are seen from other places so the main problem is with the first marriage.

Rāhu in the seventh house indicates that the partner is marked by Rāhu in some way. Often this indicates someone from another culture or social class. This is advised, as marrying someone close to one's own family can have other issues. This might include his being rather fearful or suffering from addictions. People often complain about their partner having such defects but the indication is in their chart. They chose such a person because they subconsciously wanted or needed to have such an experience. That is not an argument for putting up with abuse but one has to enlarge one's heart and understand what there is in this for one to learn so the history does not keep repeating.

A special clue is in this name. *Dyūne*, is a name for the seventh house but can also mean playing or gambling. This shows how gambling tendencies can be particularly harmful to the spouse. A famous Vedic example concerns the noble Yudhishtira, the most righteous of all kings who lived at the time of Shrī Krishna and is a main player in the great epic, the *Mahābhārata*. He was conned into a gambling contest with his uncle who was expert with dice.

Yudhishtira lost everything and since his opponents were of a wicked disposition they thought first of publicly humiliating his wife. She was dragged before the assembly. Being highly intelligent, she asked how she could be lost in gambling because she was not the property of her husband. The wisest gathered there concurred, but her clothes were considered the property of the king. One degenerate prince stepped forward and tried to disrobe her in front of everyone. Helpless, she appealed to Lord Krishna and a miracle occurred. However much her sari was pulled it kept on unravelling without leaving her uncovered. The silk extended itself so far that the vigorous young prince fell down exhausted.

ॐ सप्तमे कलहप्रदाय नमः

om saptame kalahapradāya namaḥ

79. In the seventh house (*Saptama*), Rāhu brings (*Prada*) strife or a path.

The seventh house is about marriage and all kinds of partnerships. *Kalaha* indicates strife, contention, quarrel, falsehood or abuse. Depending on the individual chart, Rāhu can indicate difficulties, even problems like those just listed. Remedies should be done if one is suffering like this including seeking professional help.

Without condoning abuse in any way, we note that, as discussed above, the best remedy involves friendliness and love. It gradually undermines the root cause of the conflict. *Kalaha* can mean a road or way. If Rāhu is in the seventh, this placement may show our path in life.

ॐ षष्ठे वित्तदात्रे नमः

om ṣaṣṭhe vittadātre namaḥ

80. The giver (*Dātr*) of fame and wealth (*Vitta*) when placed in the sixth house.

The sixth (*ṣaṣṭha*) is the place of our enemies, inner and outer. Rāhu defeats them clearing the way for our success. Of course, defeating the enemies likely means resorting to aggressive means and thus perpetuating the tradition of sin and enmity. Rāhu keeps the cycle of birth and rebirth going.

ॐ चतुर्थे वैर्यदायकाय नमः

om caturthe vairiyadāyakāya namaḥ

81. In the fourth house (*Chaturtha*), he gives (*Dāyaka*) enmity (*Vairya*).

The fourth is the place of relatives and our land and immoveable property. There may be disputes with or among the relatives and over property. The fourth is one of the Moksha signs. It is the place of blissful repose like the fourth state of consciousness, pure being.

As Rāhu represents illusion and craving, it is particularly contrary to the nature of the fourth. With Rāhu in the fourth, there may be an unsettledness or a fear of disturbance. This leads one to look for a deeper state of peace and is thus ultimately beneficial. Learning to live with Rāhu in one's heart is to achieve the basis of immortality.

The fourth is the natural place of the Moon, which rules the fourth sign. Rāhu associated with the Moon indicates a fearsome form of the Goddess, like Goddess Durgā. She appears holding weapons but is there to protect the righteous and bring liberation to the selfish by removing their ego. She helps one transcend one's own egoistic tendencies that are ultimately the sole source of one's mistakes and suffering. The truth that one embodies is forever protected by Her. This yoga is challenging but has the highest good as its target.

ॐ नवमे पापदात्रे नमः

om navame pāpadātre namaḥ

82. In the ninth house (*Navama*), he is the giver (*Dātr*) of sinfulness (*Pāpa*).

The Kāraka or significator of the ninth is Jupiter. It is a place of conventional or established wisdom and religion. Rāhu can make one reject this and follow one's own path. This is the place of the teacher, so Rāhu may even cause one to promote one's own vision of religion or spirituality. We cannot say this is bad, it is a natural part of the evolution of ideas. However, this placement can, with multiple supporting factors, lead to religious or ideological fundamentalism.

Another interpretation could be that some bad decisions somehow spoil one's luck. The ninth house is the main place showing one's fortune due to past good deeds. As always, the individual chart has to be carefully studied.

ॐ दशमे शोकदायकाय नमः

om daśame śokadāyakāya namaḥ

83. Giving (*Dāyaka*) grief (*Shoka*) in the tenth house (*Dashama*). The next two names elaborate

on this.

ॐ आदौ यशःप्रदात्रे नमः

om ādau yaśaḥpradātre namaḥ

84. In the beginning (*Adi*), he gives (*Pradātr*) fame (*Yasha*).

Rāhu in the tenth house can give a big boost to one's career, Rāhu amplifies things and the tenth, being a growth house, is a place where malefic planets do well. However, planets cause growth through their own natures, so Rāhu's presence may indicate that one creates some negative karma or certain enemies in the process.

ॐ अन्ते वैप्रदायकाय नमः

om ante vairapradāyakāya namaḥ

85. In the end (*Anta*), he brings (*Dāyaka*) enmity (*Vaira*).

The temporal references suggest we can expect these results during Rāhu Dashā. Success early in the Dashā may have consequences that lead to conflict towards the end. As we leave Rāhu cycles our thinking changes and we re-evaluate our priorities. This can affect partnerships formed during Rāhu unless there is a strong soul connection.

We could also interpret the last two names as relating to the eleventh and twelfth houses. In the eleventh Rāhu can bring fame and in the twelfth house, it can bring conflict. Those with Rāhu in the twelfth may have a tendency to fight and some will end their lives violently because of that tendency.

According to the Vedic Astrology classics, Rāhu in the twelfth indicates one goes to some lower world after death. However, if there are compensating beneficial factors in the chart, someone with Rāhu in the twelfth will try to achieve the immortal state in this life. Since the twelfth indicates transcendence and Rāhu indicates infinite expansion, this is perfectly possible.

ॐ कालात्मने नमः

om kālātmāne namaḥ

86. Whose soul (*Atman*) is time (*Kāla*).

Rāhu is often said to be a 'karmic' planet, that is an indicator along with Ketu of intense destiny from the past. In my experience, it is the transits of Rāhu that can be used to successfully predict major events for individuals and mankind. Kāla has the sense of time and the measuring of time. It is also the dark blue colour so this could be read as 'dark souled'. People tend to fear time like they fear darkness because the future is unknown to them like an unlighted place. In the great *Yoga Sūtras* of Rishi Patañjali, he describes how the past present and future meet at a point on the edge of absolute consciousness and can thereby be known if the awareness is completely still.

This state is filled with light, as it were, illuminating all space and time. As the mind becomes quieter, the extent to which one can see increases. To begin with, one might just sense what will happen in the next few hours. Later, events far distant in time can be known. Jyotisha is the science by which we can confirm this inner vision through precise calculations and thus distinguish between truth and delusions.

In Kerala and some other parts of India famous for their great astrological traditions, when an important question arises they call several learned astrologers and let them debate. The outcome is not dependent on a single person's view but is made certain and more refined by the coming together of the group of experts. Once, when visiting Southern India, I picked up a local paper and saw an article describing such a session going on at the local temple. The astrologers were talking inside the temple while the public was listening on loudspeakers outside. An astrologer said "Within five minutes a snake will appear near the Murti (the image of worship)." Another said, "Everyone is listening, we will look fools if it does not happen." The first astrologer said "I will burn all my books if the prediction fails." Then the snake appeared.

A great Guru once debated how the world should be guided. If one formed a council to reflect on Earth the Supreme Intelligence, how many enlightened persons would be needed? Someone, probably for sycophantic reasons, suggested just one. The teacher responded that one would never be enough because any one person, however profound and pure, would always have their view influenced by personal tendencies. A group could rise above these and reflect the highest truth in a pure way. He pointed out that the book of Supreme wisdom, the *Rig Veda*, which contains the vibrations of natural law required many seers to bring it forth so the council might require the number of the seers of the Veda, some 300.

ॐ गोचरचराय नमः

om gocaracarāya namah

Chara is about moving, *Gochara* is the field in which the planets (*Go*) move (*Chara*). *Gochara* is the field that is visible to the senses, so this name gives us the clue that Rāhu projects us into the sensory or worldly field. This is a strong characteristic of Rāhu's Dashā. Especially in the early stages one may not even listen to one's friends who caution one about any rush to try to achieve the worldly desires that have seized one. On the other hand, this is part of the cosmic design. Rāhu's cycles help one grow and can give deep realization especially around the time that they end.

ॐ धने ककुत्प्रदाय नमः

om dhane kakutpradāya namaḥ

88. In the second house (*Dhana*), he gives (*Prada*) the position and insignia of royalty (or high position).

Kakud ('d' becomes 't' in the compound word) means a peak and since the word used for the second house refers to wealth, this could mean giving a pile of cash. This also applies to Rāhu in Taurus. I have often noticed that this position can give abundant material wealth or at least the show of it but what is hidden is the cost being paid. That cost may be acts which some would consider scandalous. However, one cannot jump to conclusions, much depends on the position of Venus, ruler of Taurus, as well as other factors.

ॐ पञ्चमे धिषणशृङ्गदाय नमः

om pañcame dhiṣaṇaśṛṅgadāya namaḥ

89. In the fifth house (*Pañcama*), he gives high intelligence.

Dhishana means intelligence. *Shrnga* is 'horn-like' which means penetrating or very high. One version of this mantra has *Ashrnga*, which suggests that focus is missing or, in special circumstances can mean the very highest. That is, on one level the intelligence may be lacking in focus but, with profound realization, the intelligence can be most highly perfected. In either reading, there is a potential for a remarkable mind but sometimes there can be some possibility for confusion if other factors also indicate this.

One apparent example of confused intelligence is if the person is heavily involved with some risky form of speculation, a characteristic of the fifth house. They may even be trying to make a living from it. They may insist that they do not have a gambling problem, are not even gambling and are, in fact, routinely winning.

Rāhu typically makes one react with denial. That is how he keeps one under his control. If one can get perspective, then one will get greater clarity. Forswearing denial is a good start. There is nothing intrinsically wrong with what one is doing apart from the slippery slope and the consequences of slipping so there is no need for guilt. There is great need for realism though. We should be especially realistic about the level of stress we are experiencing. There is always another way.

ॐ स्वर्भानवे नमः

om svarbhānave namaḥ

90. Lord of the heavens (*Svarbhānu*).

This is normally a name for the Sun but Rāhu can overpower the Sun so he can claim this title. It also means ‘censuring the Sun’ which can be taken as eclipsing the Sun. This can affect a person who has Rāhu associated with the Sun (*Bhānu*). Here the Sun stands for the sense of self. Rāhu represents a sense of something overshadowing or causing a defect in the self. This gives rise to a self-critical feeling, which can echo in feeling others are critical of one. There may be issues with the father and a need to prove oneself better than him. This combination is found in many leading politicians. One can seek to be the lord of the heavens in one’s own sphere.

The sense of being less is the illusion Rāhu is creating. We must try to see through it. Any idea that one is flawed inside is a fake. It is a real feeling but does not tell us anything about the truth. The self is the Self, the Divinity itself, always. Seek to know That.

ॐ बलिने नमः

om baline namaḥ

91. The powerful one (*Balin*).

This name helps us understand the remedy to Rāhu’s challenges. Our normal response, when faced with a Rāhu affliction like the one just mentioned, is to struggle with it. This is why we are reminded of his strength. The affliction by Rāhu of the Sun is the toughest because it is on the soul level and that cannot be remedied by any activity of the mind or body. The Sun dislikes being eclipsed but its way of staying peaceful is to accept the inevitable. For us, we have to consider the nature of the problem. The Sun is light and Rāhu is darkness, so one feels the classic conflict between these two. However, the Truth is beyond

both and That is what we are. This is why one does not have to drive out the darkness to restore the light, which is what one inevitably tries to do, at least until one finds it hopeless or one comes to understand. Faced with this impossible situation, one has to relax so that one sees that the self is never eclipsed except from the viewpoint of the world. As the Self, it is never afflicted.

ॐ महासौख्यप्रदायिने नमः

om mahāsaukhyapradāyine namaḥ

92. Giving (*Pradāyin*) great health and happiness (*Mahāsaukhya*). This is especially possible if we achieve the state just described.

ॐ चन्द्रवैरिणे नमः

om candravairiṇe namaḥ

93. Having enmity (*Vaira*) with the Moon (*Chandra*).

Having told us about the conflict with the Sun, we are informed about the issues with the Moon. With the Sun, it was a sense of being flawed. With the Moon, it is about Vaira or enmity. This can cause anger and confusion in the mind as the mind is signified by the Moon. The Moon also signifies the Mother, motherhood and society.

If one feels angry towards one's mother, then it is good to heal this. Letting it fester can make us sick eventually. An effective way to heal is to forgive and forget. If the mother has died or is absent, it does not matter. The only thing that matters is how we feel when one remembers her. One must use one's mind and heart to cross over any resentment, and find a place of sweetness and love. The wonderful thing about Vedic Astrology is that it shows one how a person feels and why. One can see the burden she carried. Even if someone has greatly mistreated one, only compassion can arise because one knows how hard it was for her. We may think another person does not care for one, but the truth is that everyone tries their best within their mental and physical circumstances, which can be very restricting.

ॐ शाश्वताय नमः

om śāśvatāya namaḥ

94. Eternal (*Shashvata*).

There are two aspects of eternity. The universe continues and its immortal basis continues. Rāhu is connected to both. Rāhu represents the tradition of birth and rebirth, which appears to lie endlessly before us. At the same time, he can help us find that which is truly eternal, the Supreme Being. Shashvata is a name of Lord Shiva. Meditating on Him as absolute unchanging consciousness takes us out of the tradition of worldly pains. It does not matter what name your God has, if that God is the Supreme Being beyond space and time, then that is the One to meditate on.

ॐ सुरशत्रवे नमः

om suraśatrave namaḥ

95. The enemy (*Shatru*) of the divine ones.

Sura means one who drinks the nectar and so Rāhu could be thought of as drying up or depriving us of that nectar, which comes through deep peace. He gives us no peace, which is what this name indicates. However, the universe requires balance. That means someone has to oppose the gods. The friction causes growth and evolution. Evolution takes us towards that which is beyond the gods and their enemies, the Supreme Being. Rāhu is a very powerful force of evolution.

ॐ पापग्रहाय नमः

om pāpagrahāya namaḥ

96. A *Graha* bringing trouble or sin (*Pāpa*).

Sin means a tendency to acts of unkindness or selfishness. Graha literally means grasping and this name gives the clue that this is the cause of sin. Like the famous mantra ‘What’s in it for me?’ We all have to look after ourselves but society depends on a certain degree of cooperation. It helps to be truly honest with ourselves about what we need and what we are giving. Giving is the best remedy for his troubles. At least it creates good, which will come back to us in the future.

ॐ शाम्भवाय नमः

om śāmbhavāya namaḥ

97. Related to or devoted to Shambhu, Lord Shiva (*Shāmbhava*).

This name identifies Rāhu with the absolute power, the one who is always awake, always kind, granting happiness and who brings all things eventually to rest or fulfillment. It means Rāhu arises from Him and is devoted to Him. Therefore, Rāhu will protect other devotees of Shiva. The same name occurs under Ketu, as do several of these last names.

This mantra is an excellent remedy for any lack of peacefulness that we may experience under his influence. Our distress is caused by our mistakes fructifying and our wanton tendencies awakening. He facilitates this because our space needs cleaning and we need to see the nature of the unreal. If we really understand him properly, he is not different from the Lord or pure peacefulness.

ॐ पूज्यकाय नमः

om pūjyakāya namaḥ

98. Worthy of worship.

Giving him respect works, fighting with him does not. However, it is better to worship a related deity like Lord Shiva or Mother Durgā or use a name for him like the last one that awakens the higher side.

Pūjyaka also indicates the father-in-law or a person worthy of honour. Wherever Rāhu falls in the Vedic chart, that is a place that indicates people worthy of our deep respect. Strangely, the gut reaction is usually to have issues with them. Perhaps one has good reasons for this. However, this name comes to save one from this trap as finding fault will only open a Pandora's Box of troubles. The people concerned are indicated by the conjoined planets or the house Rāhu occupies, not by Rāhu himself.

ॐ पाटीरपूरणाय नमः

om pāṭīrapūraṇāya namaḥ

99. An ancient (*Pūraṇa*) sieve (*Pāṭīra*).

Rāhu sieves us, he shakes us up and then all our patterns fall through his sieve and we gradually get straightened out. This is a long and thus ancient process. Pāṭīra can also mean a cloud, field or sandal tree. Whether he is a cloud that has hung over us for a long time, a field we have wandered in for lifetimes or even a sweet smelling tree we cannot leave alone, it is all part of what he is.

As it happens, sandal powder is obtained from the wood using a kind of sieve. Our essence is divine but Rāhu's sieving helps make its perfume become apparent. It allows us to experience what we really are.

ॐ पैठीनसकुलोद्भवाय नमः

om paiṭhīnasakulodbhavāya namaḥ

100. Born (*Udbhava*) in the family (*Kula*) of Rishi *Paṭhīnasa*.

Paṭhīnasa was the author of an Upasmṛiti (law book), one of the branches of Vedic wisdom. He was the son or descendant of Piṭhīnasa who is mentioned in the *Rig Veda* (6:26). The clue is that Rāhu is all about the law. He may mark troublemakers, fraudsters and even serious criminals but his action is to punish our transgressions from the past, perhaps long past. This is how he gets associated with Rudra and the Nakshatra of Ardrā, which lies in the centre of Gemini. Rudra is the Vedic Shiva who stands in Ardrā, bow drawn to punish those who deviate from the path of righteousness. This Nakshatra is prominent in the charts of many Vedic Astrologers. Something has motivated one to study the natural law and seek the grace that the knowledge bestows.

This may be what the *Bible* Genesis story is telling us. It is an allegory for the loss of pure innocence and the indulgence in worldly concepts and ideas, 'differentiating between good and evil' as the *Bible* says. The cause is listening to the snake. Rāhu is the chief of the snakes, the Kuṇḍalinī Shakti, and while it is not fully risen, it leads one here and there into all kinds of complexities. Once awakened it disappears, as it were, leaving that pure innocence restored. As the Vedānta says, there was no snake, it was the same Divinity all along and that is our very nature. It alone exists.

ॐ भक्तरक्षाय नमः

om bhaktarakṣāya namaḥ

101. Protecting (*Rakṣa*) the devotees (*Bhakta*).

Even Rāhu and Ketu are ready to protect those who are characterized by humility and respect. Those who think they can protect themselves from trouble by being troublesome to others or more clever, can hardly succeed. Destiny is always more powerful and will find a crack in the defences. However, those who have a simple respectfulness for every form of the divine, whatever its appearance, are beloved even of the most terrible powers.

ॐ राहुमूर्तये नमः

om rāhumūrtaye namaḥ

102. Taking form (*Murti*) as Rāhu.

It is the One Cosmic Intelligence that manifests as Rāhu. There is no one else! This resolves the whole debate about whether there is a devil separate from God and questions like 'if God made everything, how can there be evil?' If we can see the total picture, we will understand the Will that is directing everything according to His Law and appreciate its pure compassion.

ॐ सर्वाभीष्टफलप्रदाय नमः

om sarvābhīṣṭaphalapradāya namaḥ

103. Giving (*Prada*) all desired results (*Sarva Abhīṣṭa Phala*).

This name promises us everything we could ask for so we know that we do not have to wait for another Graha to help us or save us.

His intelligence and problem-solving ability is behind all mankind's incredible technological development. We often think that, with some more research, we can solve our problems. The benefits are great but each step forward opens up increasingly powerful risks. Every scientist knows that there are many unforeseeable consequences to each discovery. The web is literally becoming more and more vast and tangled. This is the nature of Rāhu so it is sure that this side of his intelligence does not guarantee our survival. I believe that this and other names are primarily pointing to the other side of his nature. That aspect which can save us as mentioned in Rāhu 101. If we are in the hands of Rāhu, he can help us if we show sufficient respect. This sounds easy but it requires an extraordinary amount of humility.

ॐ दीर्घाय नमः

om dīrghāya namaḥ

104. Long (*Dīrgha*).

His Dashā is 18 years and it can seem like several lifetimes! It teaches us to bear gracefully with many ups and downs. This is a very valuable benefit but one which is fully ap-

preciated after the Dashā ends. Dīrgha can also mean something deep or elevated.

ॐ कृष्णाय नमः

om kṛṣṇāya namaḥ

105. Dark coloured (*Kṛṣṇa*).

The absolute consciousness has a little bluish colour. Thus this name indicates a very profound manifestation of the Supreme, not just a darkness to fear. It also suggests that remembering Lord Krishna can help us overcome all the troubles of Rāhu. Lord Krishna is the Avatāra related to the Moon. He has the Moon rising in Taurus in his chart with Venus conjoined Rāhu in Cancer. His Moon overcame every terrorizing entity he faced.

ॐ अतनवे नमः

om atanave namaḥ

106. Bodiless (*Atanu*).

Or one who is not thin, not small. He has no body but is still vast. It also means he is coarse. It is hard to be refined under his influence. If we manage it, we are great!

ॐ विष्णुनेत्रारये नमः

om viṣṇunetrāraye namaḥ

107. The enemy of the luminaries.

The Sun and the Moon are said to be the eyes of the Lord (*Viṣṇu Netra*). By hiding them he becomes their enemy. However, *Ari* can also mean faithful or attached. This is how the Rāhu of one person having a similar degree to a luminary in another person's chart can make the two very attached to each other. Then, at times, it can seem like a love-hate relationships. This name encapsulates this experience. After all Rāhu only exists because of the orbits of the Sun and the Moon. He is astronomically inseparable from them.

ॐ देवाय नमः

om devāya namaḥ

108. A divine being (*Deva*), and at the same time...

ॐ दानवाय नमः

om dānavāya namaḥ

109. A demonic being (*Dānava*).

He is both divine and demonic; he is beyond the range of humanity and can take us to any of the other realms. He can terrify us or protect us, curse us or bless us. It is up to us, how we are with him.

This is the 109th name. Being a natural contrarian, Rāhu has to have an extra name. The 108th was, as usual in these sets of names, pure divinity. This just gives us another chance to love him, like the friend who has a 'but' for anything we say.

ॐ तत् सत्

Om tat sat

THE MANTRAS OF RĀHU IN TRANSLITERATION

1. om rāhave namaḥ
2. om saim̐hikeyāya namaḥ
3. om vidhuntudāya namaḥ
4. om suraśatrave namaḥ
5. om tamase namaḥ
6. om phaṇine namaḥ
7. om gārgyāyanāya namaḥ
8. om surāraye namaḥ
9. om nīlajīmūtasam̐kāśāya namaḥ
10. om caturbhujāya namaḥ
11. om khaṅgakheṭakadhāriṇe namaḥ
12. om varadāyakahastakāya namaḥ
13. om śūlāyudhāya namaḥ
14. om meghavarṇāya namaḥ
15. om kṛṣṇadhvajapatākavate namaḥ
16. om dakṣiṇāśāmukharathāya namaḥ
17. om tīkṣṇadam̐ṣṭrākārālakāya namaḥ
18. om śūrpākārāsanasthāya namaḥ
19. om gomedhābharaṇapriyāya namaḥ
20. om māṣapriyāya namaḥ
21. om kāśyaparṣinandanāya namaḥ
22. om bhujageśvarāya namaḥ
23. om ulkāpātayitre namaḥ
24. om śūline namaḥ
25. om nidhipāya namaḥ
26. om kṛṣṇasarparāje namaḥ
27. om viśajvālāvṛtā'syāya namaḥ
28. om ardhaśarīrāya namaḥ
29. om śātravapradāya namaḥ
30. om ravīndubhīkarāya namaḥ
31. om chāyāsvarūpiṇe namaḥ
32. om kaṭhināṅgakāya namaḥ
33. om dvīṣacchakracchedakāya namaḥ
34. om karālāsyāya namaḥ
35. om bhayaṁkarāya namaḥ

36. om krūrakarmaṇe namaḥ
37. om tamorūpāya namaḥ
38. om śyāmātmane namaḥ
39. om nīlaloḥitāya namaḥ
40. om kīrītine namaḥ
41. om nīlavasanāya namaḥ
42. om śanisāmantavartmagāya namaḥ
43. om caṇḍālavarṇāya namaḥ
44. om aśvyrkṣabhavāya namaḥ
45. om meṣabhavāya namaḥ
46. om śanivatphaladāya namaḥ
47. om śūrāya namaḥ
48. om apasavyagataye namaḥ
49. om uparāgakarāya namaḥ
50. om somasūryacchavivimardakāya namaḥ
51. om nīlapuṣpavihārāya namaḥ
52. om grahaśreṣṭhāya namaḥ
53. om aṣṭamagrahāya namaḥ
54. om kabandhamātradehāya namaḥ
55. om yātudhānakulodbhavāya namaḥ
56. om govindavarapātrāya namaḥ
57. om devajātipraviṣṭakāya namaḥ
58. om krūrāya namaḥ
59. om ghorāya namaḥ
60. om śanermitrāya namaḥ
61. om śukramitrāya namaḥ
62. om agocarāya namaḥ
63. om māne gaṅgāsnānadatre namaḥ
64. om svagrahe prabalāḍhyadāya namaḥ
65. om sadgrahe'nyabaladhṛte namaḥ
66. om caturthe matrṇāśakāya namaḥ
67. om candrayukte caṇḍālajātisūcakāya namaḥ
68. om sirṁhajanmane namaḥ
69. om rājyadātre namaḥ
70. om mahākāyāya namaḥ
71. om janmakartre namaḥ
72. om vidhuripave namaḥ
73. om mādakājñānadāya namaḥ

74. om janmakanyārājyadātre namaḥ
75. om janmahānidāya namaḥ
76. om navame piṭṛhantre namaḥ
77. om pañcame śokadāyakāya namaḥ
78. om dyūne kalatrahantre namaḥ
79. om saptame kalahapradāya namaḥ
80. om ṣaṣṭhe vittadātre namaḥ
81. om caturthe vairyadāyakāya namaḥ
82. om navame pāpadātre namaḥ
83. om daśame śokadāyakāya namaḥ
84. om ādau yaśaḥpradātre namaḥ
85. om ante vairapradāyakāya namaḥ
86. om kālātmane namaḥ
87. om gocaracarāya namaḥ
88. om dhane kakutpradāya namaḥ
89. om pañcame dhiṣaṇaśṛṅgadāya namaḥ
90. om svarbhānave namaḥ
91. om baline namaḥ
92. om mahāsaukhyapradāyine namaḥ
93. om candravairiṇe namaḥ
94. om śāśvatāya namaḥ
95. om suraśatrave namaḥ
96. om pāpagrahāya namaḥ
97. om sām̐bhavāya namaḥ
98. om pūjyakāya namaḥ
99. om pāṭīrapūraṇāya namaḥ
100. om paiṭhīnasakulodbhavāya namaḥ
101. om bhaktarakṣāya namaḥ
102. om rāhumūrtaye namaḥ
103. om sarvābhīṣṭaphalapradāya namaḥ
104. om dīrghāya namaḥ
105. om kṛṣṇāya namaḥ
106. om atanave namaḥ
107. om viṣṇunetrāraye namaḥ
108. om devāya namaḥ
109. om dānavāya namaḥ

SOURCES AND ACKNOWLEDGEMENTS

While these lists are well known to traditional astrologers in India, I only found two places where they had been printed. I am thus indebted to Dr Mrs Saraswathy and Prof. B. A. Eeswaran for publishing a Sanskrit text of the names of the Grahas in their book *NavaGrahas*, albeit without translation and source, and Prof. S.K. Ramachandra Rao for his outstanding compendium *The NavaGraha Kosha*, which includes another set. Prof. Rao informed me that his work was based on a medieval text. Regretfully Prof. Rao has passed away. These two sources have some differences. Where I felt that both versions of a name had merit, I included both under the same number.

I am most grateful to Pandit UmaShankar Jois, priest of the Mukambika temple, Kollur, Karnataka, India, for his help in the early stages of this work. Regretfully, he has now passed away. Many other pundits gave me their learned opinion on particular names and I thank them all. My Jyotish Guru, Pandit Sanjay Rath, has been a great inspiration.

Two great artists have kindly allowed me to showcase their beautiful work. Pieter Weltevrede, acclaimed Dutch master painter, did all the colour work. The drawings were done by the highly talented Jane Adams. Find out more about them in the Section 'The Artists'.

Many people helped me with editing and proofreading and I thank them all. Especially, I want to thank my wife Susie for her considerable assistance and all my family for their love and support.

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Andrew Foss has a PhD in Computing Science from the University of Alberta and is also an Oxford University Physics graduate with publications in Nature and other leading scientific journals. He is the author of the book *High-Dimensional Data Mining*. He enjoys a deep love of music, art and poetry and has more than 30 years experience studying and teaching the Vedic wisdom around the world. He is the Founding President of the British Association of Vedic Astrology, Editor of the BAVA Journal *Gochara* and is a Certified Jaimini Scholar and Jyotish Pandit, the highest professional certifications in Vedic Astrology involving nine years of continuous study. He has developed the unique, easy and powerful software **Shri Jyoti Star** that has become the first choice amongst the leading Vedic Astrologers around the world. Andrew is married and lives with his family in Virginia, USA.

SECRETS OF VIMSHOTTARI DASHĀ

As a bonus I have decided to publish some unique secrets about Vedic Astrology in the printed version of this book, which will also have the mantras of all nine planets. Please visit YogaOfThePlanets.com for more information.

For 33 years, I, like everyone else who studies Jyotisha, wondered about the origin of the lengths of the Vimshottari Dashās. I could never find a way into this mystery. Nowhere in the literature, ancient or modern, can even a satisfactory hint be found. Then, on July 7, 2015, I saw on the web at least a partial derivation of the sequence of lords. It relied on knowing the Dashā cycle lengths. At the end, the author appealed for someone to find a solution to the problem of deriving the length of the cycles. The thought came, 'let's give it a shot'.

I pulled out a fresh sheet of paper and started writing down equations that might help. Bit by bit the key principles unfolded themselves. It did not take long to realize that I had an answer and it just required some polishing. In the process, some wonderful insights appeared as well as a profound advance in the understanding of the Tāra Bala, which is most important for interpreting the Dashā. I have not found this written anywhere. Therefore, both these re-markable and interesting secrets were given to me and I am sharing them with you.

Notes

The AtmaKāraka is the soul planet. It is the Graha that has advanced furthest in its zodiacal sign. Rahu is naturally retrograde, so it is an exception being measured from the end of the sign. Ketu is not considered as it represents the freedom of the soul, not its embodiment.

The sacrament of marriage in Hindu society. Dr Usha Apte, Ajanta Publications, 1978

See Uttara Kalamrita Kanda 2, Chp. 2, v6-7, and "The Raja Yogas of British Monarchs and American Presidents", Steven J Hubball, Gochara 8:1, 2007.

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